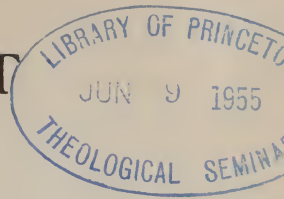




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LIFE AND LIGHT



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Life and Light for Woman.

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No. 1.



IN OLD JAPAN. TEMPLE WORSHIP.

THE OLD AND THE NEW JAPAN.

BY WILLIAM ELLIOT GRIFFIS, D.D.

PHYSICIANS tell us that the road from sickness to health is never a straight one. Convalescence means crookedness and uncertainty, ups and downs, with ebb and flow of the tides of life. So from pagan to Christian Japan we need not expect a slope of advance as perfect and lovely as the slopes of Fuji San—which all Japanese maidens in neck and shoulders strive to be like. The news items which reach us of advance and retreat, of revival and lassitude, of the success and failure of mission work in Japan, sometimes discourage and often confuse us. Yet, that on the whole there is steady gain, that, despite check and recession, there is sure rising of the ocean flood, seems certain from a contrast between Japan of twenty-five years ago and of 1899. Stretching the vista to 1850 the contrasts are startling.

The changes religiously and morally have been as profound as those which are social and political. The old world of feudalism has vanished. The great forces that were gathering inwardly, as if a volcano were ready to blow off its rocky cap and spread flood and fire for the making of new soil, have prepared the way for the incoming of Christianity and for that renovation of individual and family life which ever inevitably follows in its train. We need not expect, in that land which has had over a thousand years of literature, philosophy and ethical training, a form of Christianity like that of Germany, France or England. Japan's twentieth-century Christianity will not be of the American type, yet it may be none the less real, none the less true to the type and spirit of Jesus.

We inherit Hebrew, Greek and Roman culture, fused in the crucible of Christianity and made a new unity, which is part of our very life, in thought, word, art, architecture, dress and social life. Why need the Japanese accept or assimilate all this? Why may not their own culture of Hindu, Chinese, far Oriental and native wisdom, when fused and purified in the fires of Christ's word and life, suffice for them, without regard to Greece, Rome or medieval Europe? Why, indeed, may we not expect a type of Christianity even superior to our own? Is Japan a Nazareth? Let it be so. We know, despite all prejudice, that a good thing *can* come out of Nazareth.

Let us see what has come already. I speak of what I know and testify to what I have seen. Until 1872 the religion of Jesus was publicly outlawed, and the government persecuted and imprisoned Christians. One could see outcasts, perhaps a half a million in number, as low as the pariahs of India



IN NEW JAPAN. INTERIOR OF CHURCH IN KOBE.

(*Eta* and *hinin*), not reckoned or treated as human. Beggars abounded on the high roads. In some provinces gamblers, absolutely naked even in cold weather, could be seen. They were so debauched by their vice that before the traveler could hire them even as bearers, he must buy their food and have it cooked, watching them eat it to gain strength for the journey, lest they should gamble it, cooked or uncooked, away, as they had already gambled away, literally, every stitch of their clothing. Abominable and unspeakable diseases disfigured or weakened, not thousands, but millions of the people. Smallpox was so common that pink-capped babies and people with the open sores still on their faces walked freely abroad. Incredible obscenity of action was common in the public *matsuri* or processions to the temples. The public bath houses made no distinction between the sexes. The ordinary literature of romance, song, illustrated jest or storybook was filthy to the last degree. Again and again, as a student who wished to learn colloquial or even ordinary Japanese, have I turned away in loathing from the disgustingly coarse and obscene burden that overweighted the native literature.

Of course there are plenty of rhapsodists over æsthetic Japan and philosophers out of sorts with Christian civilization who apologize for these "things Japanese," and explain them to their own satisfaction. No doubt there are many glass houses on our own continent, so we must throw some bonbons with the stones. Nevertheless, the Japanese man and woman of to-day are no longer "naked and not ashamed." They are out of Eden and out of their old life—so near in many respects to that of the animals. They have come to a new consciousness of duty, propriety and aspiration. They realize that the flaming swords of the cherubim guard all retreat into the past, and that they must go forward, even though it be with sweat of brow, in toil and struggle, from which surcease is far off.

To-day the signs are cheering. The very difficulties, when analyzed, show that those who are striving most strenuously to rear obstacles to Christianity and to bar it out, cower under the fear that its victory is not distant. It is not only that Japanese Chauvinism cannot in the long run stand against the ocean tide of cosmopolitanism, but it is the knowledge that "a greater than Solomon" or Confucius or Buddha is among them. He has come to stay, and He will be wounded nowhere but in the house of his friends. His armor is impenetrable, and His might invincible against those who oppose him, by philosophy that is vain and by religion that is inadequate.

For what do we see? Gone are the obscene spectacles, processions, temple gifts and shrines which belong to the wreck of the ancient world.



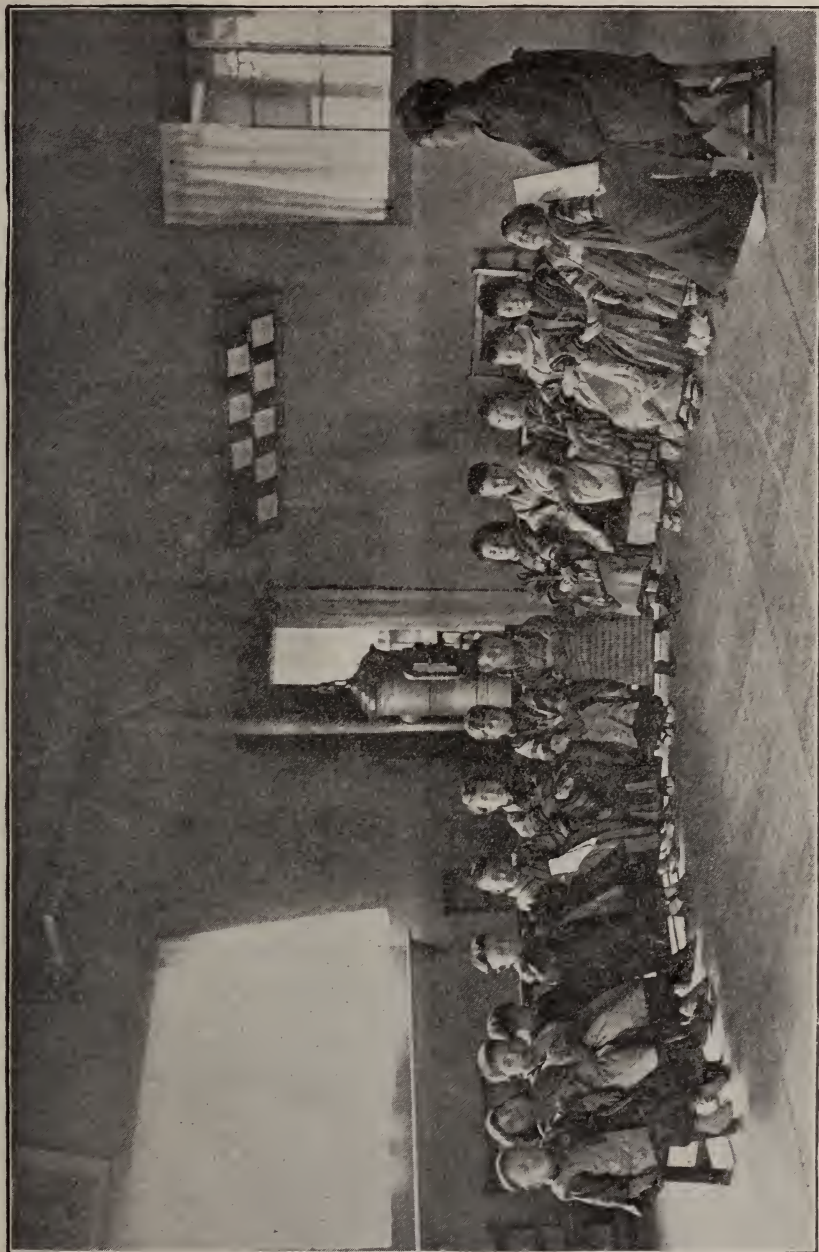
IN OLD JAPAN. DANCING GIRLS.

Exposure of the person brings shame, as in civilized lands. Popular literature, though still foul to an extent known only to those who are familiar with it, is vastly purer than of yore. The open licentiousness and debauchery of former days is vastly less. Though one divorce for every three marriages is still the rule, yet with restrictions removed that were in themselves immoral, that single statistical fact which in itself means unspeakable impurity—the standing still of population during a century or two—has given way to a steady and a normal increase, which means morality. Polygamy and the social crimes connected with it are no longer normal.

In order to discern and appreciate the coming of Christ's kingdom in Japan, we must sympathize with the Japanese and know their difficulties. Certainly the patriotic Christian in Japan has vexed questions to answer and tough problems to master. It will not do to tamper with the foundations of law and order. In the Japanese social vehicle, even of progress, the Emperor is the kingbolt. In theory he owns the whole soil. He is the sun in whose light all bask. From him comes all law. The very Constitution (of 1889) is his gift. His ministers govern, his soldiers and sailors act by the power which he confers. Everything that is good in Japan has come from his "divine ancestors."

How shall the patriot and Christian Japanese reconcile this ancient theory with the claims of Christianity, or even of God, with whom the Emperor's ancestors were, professedly at least, not acquainted? In Turkey the Sultan, as the head of the world of Islam, has a high officer called the Grand Mufti to explain or interpret the Koran in relation to the acts, events and public policy of the modern state. In Japan the language of theology is still gravely employed in state documents. It is not yet safe for a critical student to handle freely the sacred books and the long-accepted systems of chronology, which carry the foundation of the Imperial line a thousand years before the dawn of history as known from records. We may make merry over "The Mikado" and enjoy the fun of Sullivan's music, amid the quaintness of ancient costumes on the operatic stage; but to the native of Japan it is a vital, a heart-searching and often heart-rending question how to act when the old and the new conflict.

Monogamy and the rule of one man to one wife in holy wedlock, securing the purity of the home, are with us fundamental ethics; but in Japan it is gravely argued that the Emperor must have a harem, else the Imperial line might, through a childless wife, come to an end. This would mean calamity, anarchy, and horrors unimagined. Hence, say the orthodox after their sort, polygamy is a necessity in the palace. Yet while the Imperial example is what it is, there is slight hope that Japanese life will be fully purified.



IN NEW JAPAN. THE GLOR YKINDERGARTEN, KOBE, JAPAN.

Again, to us, the idea that loyalty to the Emperor can in any way come into collision with loyalty to Christ seems to savor of the bathos of Chauvinism. Yet this is an argument used by many conservatives with terrific force against Christianity, which they brand as treason, calling Christians traitors. We can see how of late the Department of Education has been made the stronghold of anti-Christian reactionaries, who have tried to uproot everything that shows Christian leaf or bud, and to brand the Christian schools as nurseries of deadly hostility to the State. In a word, it seems to be the purpose of militant paganism in Japan to build a wall against what they know too well is an incoming and aggressive faith.

It is needless to say that, as the Chinese wall availed not to keep out the Tartars, and Mrs. Partington's broom failed to restrain the Atlantic Ocean, so is it true that the Emperor's foolish advisers and silly worshipers are only making a Canute of him. Let us hope that he will have and display the wisdom of the royal Dane. Nevertheless, till he shows this wisdom and until Japanese Chauvinism passes away, the native Christian will have a hard time of it, and the love of many will wax cold.

What we have intimated ought to throw much light even on the Doshisha affair, especially when we remember, too, that the trustees of that institution were reared as Samurai, more familiar with swords than with ledgers, and better versed in etiquette and polite Chinese literature than in mercantile integrity and the idea of a sacred business trust.

To-day the problems of the Japanese Christian are mostly practical and largely ethical. They are the eradication of the two national diseases, lying and licentiousness, the securing of a day for rest and worship, the purifying of home, the creation of a Christian literature and Christian art, and the bringing in of the new world of Christian thought. The task of the theologians and teachers is not to unload upon their pupils and children our notions,—the output of our theological speculations and the products of our fancy imagination, taste and national peculiarities, hardened into dogmas,—but to make Christ's teaching appear reasonable and lovely, to justify the ways of God to the Japanese, to show the essential Christ in the unsatisfied aspirations of Japan's best men and women of the past. In a word, pure Christianity must appear to them not as an exotic, but as a plant of the Heavenly Father's own planting in Japan. The Japanese must see that they, equally with us, are the Heavenly Father's own children and objects of his loving care.

Yet no less important is the task of the Japanese Christian woman. Her work goes to the roots of the life of the family and the home. The nation is made up of homes. The unit of society in Japan is not the individual but

the family. There is no simple word for "brother" or "sister" in the Japanese language, for the oldest son, even though an infant, is the head of the house. It is always the "older" brother and sister or the "younger" brother and sister. There are also various persons forming integral members of the family who would not be recognized as such in western homes, where the individual is the unit. With adoption so common one must beware of pitfalls everywhere, who would study individual "heredity" there.

To-day the Japanese maiden has different ideas and aspirations from her mother or grandmother. She lives in an age when the old stories of feudalism and the heroic exploits of the Samurai men and women, once actual history, are to her what the tales of the medieval knights are to us—material for romance. Stronger in body and mind, with more independence and self-reliance, and a wonderful new world of opportunity before her, in which the avenues to new industries and professions are open, she is the heir of all the ages and the brightest hope of a Christian Japan.

Yet while her perspective is romantic, her outlook fascinating, and her future so bright,—from our point of view,—her difficulties and dangers are such as few of us can understand. Men are still selfish, as of old. They expect from the woman "the three obediences," as child, wife, and mother. Her new ideas of chastity revolt against the old customs, which justify concubinage and licentiousness, and which will not only allow a father to sell his daughter to a life of shame to pay a debt, but which may even justify a student in getting education abroad at the cost of his sister's honor.

Yet surveying the past we have hope for the future, for God is omnipotent, the Gospel irresistible, and we and our fellow Japanese Christians are coworkers with Him. Chauvinism, national conceit, and insular barbarism, must melt before cosmopolitan civilization. The abominable beastliness which shelters itself under hoary and venerable tradition, the sin and infirmity that hide behind the pretended weakness of women or under the age-old prerogative of men, the pride that arrays itself against the purity and the humility of the Son of Man, must all pass away. Christ will reign in the isles of The Land Where the Day Begins. Meanwhile let us pray, not only for the Japanese, but that our own spiritual pride and national conceit and inherited matters of taste and tradition, which we are apt to foist upon the pagans as vital Christianity, may give way to a clearer vision of the divine Christ and before a holier and less selfish zeal in his service.

CHRISTIANITY'S BLESSING FOR THE WOMEN OF JAPAN.

BY MISS HIDE YEGASHIRA.

(Given at the Annual Meeting of the Board in Syracuse.)

WHAT is "Christianity's blessing for the women of Japan?" Christianity is teaching them how to live. It is showing them that life, a woman's life, is well worth living. It is teaching them that after all it is not such a terrible curse to be born a woman. And what religion has done this for the women of any nation? What more do we expect Christianity should teach? After all, is not the art of living the highest possible type of art that the best men and women of all Christian nations are striving to attain?

Those of you who are at all interested in Japan must have noticed the fact that within recent years there has been a very large amount of writing on Japan. And in these there is almost always a chapter or a section given to the description of woman and her life. She is pictured on those pages according to the individual taste of the artist. Sometimes brightly colored; sometimes in somberest of colors. The artist may be a globe-trotter, an orientalized American, or an English student of sociology, a member of a diplomatic corps, a newspaper correspondent, or a missionary. Whoever the artist may be he doubtless did his best to produce the picture as true to nature as possible. Those of you who read these publications must be more or less familiar with the women of Japan as they stand before you on those pages. So I will not attempt to paint another picture according to my taste, but just give you a few simple facts.

If I were to characterize in a word or two a woman's life in a non-Christian country, I should say simplicity and narrowness. It seems to me that these two things constitute the indescribable charm, and, at the same time, the deep pathos and dreariness of it all. Take the first characteristic, simplicity. A Japanese woman's life is much less complicated than yours. For example, in the very ordinary, commonplace matter of dressing: she is not obliged to face and solve some of those strictly feminine problems that you have to meet from year to year, from season to season. It is not necessary that she should watch eagerly for the fashion of the coming season, and alter her wardrobe accordingly. Neither is it necessary that her dress should fit to perfection, so that she looks as if she has been melted right into it. You may say that these are minor things, hardly worth mentioning; but it is, after all, these little things that make up life, and upon which much time, money and energy are spent. Suppose, for instance, that at the beginning of

this season you should get three or four suits, made of different materials, if you like, cut after exactly the same pattern, and that you could wear those year after year without any alteration until they are worn out. You feel always in style, appear well in society with no more studying of fashion, no more dressmakers to engage weeks and months ahead, no more planning for Easter bonnets. What a sense of relief you would feel! You wouldn't really know what to do with yourself with all these cares taken off your hands. This is exactly the condition in which the Japanese women live.

Again, her social duties are not nearly as arduous. She is not expected, for example, to make a dozen or fifteen calls in one afternoon, repeating the same remarks about the weather and things that will do very little good to



TWO CHRISTIAN JAPANESE LADIES.

anybody. She is not obliged to rush through life, but can take time to do the necessary things. The absence of this feeling of constant hurry and rush, I think, gives her the grace, ease and quietness which largely make up her charm. It is, indeed, a very rare thing that you hear of a Japanese woman nervously broken down. In fact, I do not know of anybody among my own acquaintances who has ever had nervous prostration. That peculiar form of malady, however, I have been told in this country, is one of the inevitable results of higher civilization.

Over against this simplicity and calmness of her life, there is the dreariness and narrowness of it. It gives a deeper touch of sadness, because she

is so utterly unconscious of the possibilities of life. She has been deprived of her rights and privileges so long, so many centuries,—I do not mean by this the so-called woman's rights of the present day, but the natural rights which properly belong to womanhood,—she does not know what she is missing. Her life is made to run in a very narrow channel dug by centuries of customs, traditions and religion, and not allowed to deviate from its course. Thus her life is hedged in on all sides. You American women can never realize just what that means, because you have never been placed in such circumstances, nor your mothers nor grandmothers. You have always had the privileges and blessings of Christianity. It is said that a person can never feel any emotion which she has neither experienced herself nor inherited from her parents. Imagine for a moment what your life would be deprived of every suggestion from outside; robbed of every fresh inspiration that helps you to strive for better things of this world and of the world to come, then you have a faint conception of a non-Christian woman's life. I do not wish you to think, however, that by this I mean to give you the idea that her life is utterly devoid of pleasure and joy, for wherever there are human hearts there will be some love, and where love is there always is warmth and sunshine. But her pleasure is of a lower type; her aspirations are lower. Into a life like this when Christ comes he brings everything she most needs, and broadens her life in every way. Christianity gives intellectual quickening and moral rest; it brings her for the first time to the realizing sense of what life means, and gives her something to live for outside her own immediate family circle. It gives her a part in real human interests; it shows her the matchless value of a human soul, assuring her that she is exactly on equal footing with men in God's sight. This gives her new dignity, and lifts her up out of the narrow surroundings. You who have always lived in a Christian community, whether you yourself are a Christian or not, are reaping the benefits of Christ's teaching directly or indirectly. Christian sentiments are closely interwoven with every-day life. You cannot help but knowing something of Christianity and its teaching whether you wish to or not. So it is possible for you to live on without stopping to think that the multitude of blessings, which you call commonplace, of life are as much a direct gift of God as his presence and his Holy Spirit.

Thus far I have spoken of what Christianity brings to a woman who has lived, half of her lifetime, perhaps, in a non-Christian community, and was brought into the light of Christ later in life. But now I wish to say something in regard to the Christian education of young women, and what it means to them to know Christ early in life.

Only a few days ago I was looking over a recent book on Japan, written by a missionary, and I found the following passages in regard to the educational work in connection with missionary work, especially about the girls' schools: "The course of study is too long." "They are taught all kinds of abstract sciences and advanced ideas that can be of no possible use to them; Latin, Greek, biology, geology, psychology and many other things are taught them that they neither need nor can appreciate." "If mission schools for the education of girls are to exist at all, the instruction should be much more elementary and practical. A course of two or three years, teaching them how wisely to fill the position as wives and mothers, would amply suffice." "Having lived so long under much better circumstances, her home, with its thatched roof, narrow walls and homely duties, becomes distasteful to her. Of what use now are her music and painting, her Greek and Latin, when her time must be spent in boiling rice and mending old, worn-out clothes?" "During all this time they are more or less supported in mission funds, even down to the pin money."



SECRETARY OF THE KINDERGARTEN
ASSOCIATION IN JAPAN.

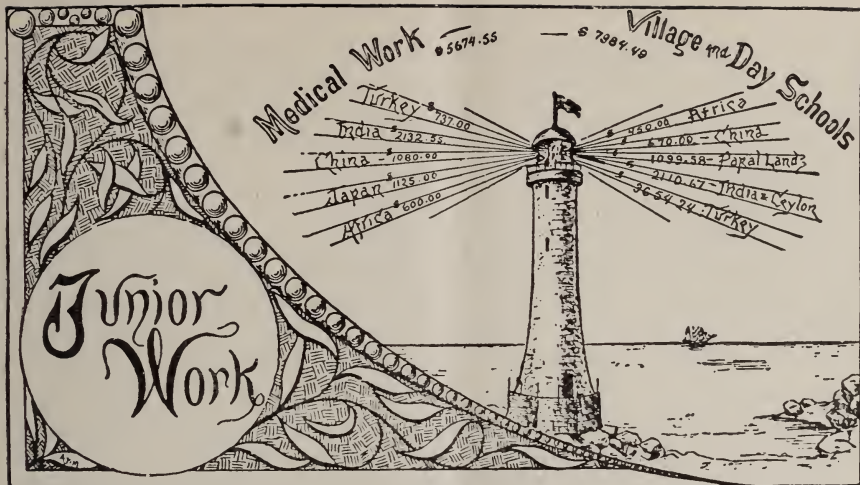
I simply wish to say that my own personal experience, if I may be allowed to refer to it, proves quite the contrary. That may have been the policy in times past,—I do not know,—but it is not so now I am sure. Of course there are some girls in the mission schools who are not able to pay their own expenses and the missionaries help them, but they are expected to do some work in return for this either during or after their course. And

Of what use now are her music and painting, her Greek and Latin, when her time must be spent in boiling rice and mending old, worn-out clothes?" "During all this time they are more or less supported in mission funds, even down to the pin money."

I wonder what you will think, after having contributed so much toward the educational fund, when you read statements like these made by a missionary actually on the field. The person who wrote these lines doubtless has some ground for doing so, and I have no desire to contradict his statements; but

how is this different from a girl here working her way through college or obtaining a scholarship, for instance? I should have been only too glad if I could have had the opportunity of studying Greek and Latin when I was in Kobe College; as for biology, geology, etc., a Japanese girl is as capable of appreciating these studies as any average American girl. And I can assure you I did not have any better accommodation at school than I had always been accustomed to at home. On the contrary, there were many things I was obliged to do there which I never did at home, because we always had maids to look after us. I was not an exceptional case. I did not come from a so-called wealthy family at all. It seems to me it takes far more than any mission school can afford in the line of luxury to spoil a girl and unfit her for domestic duties. If a girl's life is destined to be spent among lowly, humble surroundings, that is all the more reason why she should have a broad education while in school. There are enough things around us whose tendency is to drag us down to a lower plane of living. Does it not seem fair to you that a girl should have a chance to build her character on Christian principles, train her mind so that she will have resources enough within herself to be independent of outward circumstances, and have intellectual and spiritual power enough to withstand the unfavorable environment, and be still a good, true, broad-minded, noble, womanly woman in spite of her surroundings? When I think how much blessing has come to me spiritually and intellectually because I have received a Christian education, I feel forever grateful to my parents, who were far-sighted enough to see the need of woman's education, if not the Christian education, and sent their two daughters to a Christian school. I also deeply appreciate the work of the mission board in providing schools of that kind.

A young woman may receive a very good secular education in government schools in Japan, but there is something lacking in her life; a high, noble Christian principle is not taught there. Consequently she does not feel that she has any part in bringing Christ's kingdom on earth. On the other hand, an educated Christian woman feels a personal responsibility, realizing why her life was given her. She knows that she is in this world for the same purpose for which Christ came, and she knows her influence is eternally significant. The true realization of this fact is enough to lift her above petty self-life, and give her gladness and joy and blessed assurance for all the days to come. Here lies the radical difference between the educated Christian woman and educated non-Christian woman. So this is what Christian education does for young women in Japan.



- To give light to them that sit in darkness Luke 1:77 -

JAPAN.

ONE DEFECT IN CONFUCIAN MORALS.

BY J. H. DE FOREST, SENDAI, JAPAN.

"OH, I'm tired to death lugging this little chap and these fish all day, with nothing to eat. Only sold five cents' worth. Have tramped eight miles and called at fifty houses, but *shikata ga nai*—it's no use. Farmers won't buy, and in the city other fishmongers have got all the routes. I begged a bowl of rice for baby and kept him from crying, but here I am, fearfully played out and no food, and no show for anything tomorrow, either."

This was the desponding report of a lad about nineteen or twenty years old. He was the oldest of four orphans, and their little hut on the edge of the town showed the extreme poverty in which they were living. There was a pile of rice straw on which they all slept, while the rest of their household effects consisted of a pot in which to boil rice, and the baskets for peddling fish. The big brother and sister of eighteen were bravely facing their lot, and were doing their best to win food enough to hold the family together; but their combined work had resulted only in failure. Do all they could they had to resort to occasional begging, and it began to look as though that would become their regular occupation.

"*Shikata ga nai*—there's no help for it," said the tired and discouraged boy.

But the sister quietly took the five cents, bought a *sho* of rice and a bit of pickled *daikon*, and soon had a hot supper, with the head of a partially de-

composed flatfish thrown in for flavor. The little brothers bolted their food, and then rolled over into the straw and were soon sound asleep. But the sister had great plans coming like a flood into her mind, so that you could hear her take a long, deep breath every few minutes. Twilight soon set in, and the boy was about to forget his weariness in sleep when the strangely earnest tones of his sister thoroughly aroused him.

“I have a plan. It’s as you say, *shikata ga nai*, so far as peddling goes, and I can’t earn any money working in neighbors’ houses. Even if I get a place as baby-tender I’d just have a baby strapped on my back all day, and get only my food for it. I’ll tell you what to do. You sell me for a dancing girl for five years! I’m sure they’d give fifty or more *en* (dollars) cash down for a healthy girl like me. Then, you know, I’d often get extra money, and I’d give it all to you for capital, and it wouldn’t be long before we’d all be out of this old hut for good. Other girls have done this to support their parents; now let me do it and get you started out of this beggar life. O brother, do let me do it! I know it’s bad, but I’ll only do it for five years, and then you’ll be set up in business, and the little brothers will be brought up well. *Shikata ga nai*—there’s nothing else to do.”

The boy was awake enough now. Bright visions of the future began to loom up before his eyes as he saw the possible income. He knew that this was often done under such circumstances, and that not only no blame would attach to either of them, but rather that she would be praised for thus selling herself in order to help her brothers; so he reluctantly consented, and the spirited girl went to her degrading task. The money thus raised amounted at the end of her five years to several hundred dollars. Just at this time an abundant harvest made rice exceedingly cheap, and the brother, whose struggle for existence had sharpened his business faculties, bought in large quantities and waited for a rise. This successful venture, repeated a few times, rapidly put him in the front rank of merchants, and he is now the wealthiest man in his city. With the reputation thus made he had no difficulty in securing his sister’s marriage with a prominent house, where she now dwells as devoted to her new home as she was self-sacrificing in her old,—her unworthy life left far behind.

On one of my tours recently my attention was called to a young man in the audience. “That’s the son of the wealthiest man in the city,” said the evangelist. Later on he told me the above story of the rise of the father from extreme poverty.

What a contrast with Christian ideals! Until I became used to hearing these stories (I heard a most pitiable one only two weeks ago) they shocked me with their awful caricatures of parental authority and of “filial piety.”

They seemed to blast the most sacred relations of family life. Now and then among these transactions, where the motive of self-sacrifice for others is strong, and where the conscience is dormant in this direction, there comes a result that a Christian would hardly dream of.

Confucianism has no rebuke for this system, which permits a parent to sell his daughter, and the counties of Shaka and of Confucius have even much praise for the girl who thus voluntarily becomes a public dancer in order to rescue her family from misfortunes. Buddhism stands by and allows the homes of the people to be undermined by the open and uncondemned sale of daughters and sisters, and raises no indignant voice against it, or else dismisses the subject with the everlasting *shikata ga nai*—there's no help for it. But Christianity takes its scourge of small cords and lashes with deep anger these deficient systems of morality, until there arises a purer public opinion and an aroused conscience that cannot endure this outrage against the sanctity of family life. That a few cases seem to turn out well can be no justification of this awful evil. Already in this land earnest protestation on the part of Christians is giving the nation a loftier ideal of purity than Confucianism and Buddhism ever dreamed of. The scourge of small cords is cleansing the temple of the human heart, and the people are being educated toward the highest and purest ideals of the sacred nature of wife and mother and daughter, as Christ, the Light of the world, taught them.

HELPS FOR LEADERS.

OUR PLEDGED WORK.

BY MISS GRACE WESTON.

IN these days of awakened interest in all kinds of philanthropic work, may we suggest a word of caution to our Junior societies?

While a wide view over the great field of work to be done is desirable, let us avoid undertaking too much. A stream broadening out over much country is apt to be shallow. In our many interests let us do well whatever we undertake, and, above all, not neglect work once in hand. Perhaps some do not realize the harm done by pledging support to a certain branch of work one year and dropping it the next. Supply and demand are painstakingly adjusted by those who have the matter in charge. That which is sent by societies is forwarded for the various objects indicated. One supports a Bible woman, another a missionary, a third a scholarship. If the money is not forthcoming from this side, the people and work on the other side suffer. The workers on the foreign field must depend upon the faithfulness of the various contributors here.

We are sometimes inclined to say: "Oh, the Board will take care of that! That is regular work of the Board, and will be provided for in any case. I would rather give my money to something which has no such source of supply." At such times let us stop and consider. What is this abstract thing "the Board"? Who composes it? From what source do its funds come? The answer is clear: Each member of an auxiliary or a mission circle is a component part of the Board. Its wealth does not exist except as each member contributes toward it. I myself, and no other, am the source of supply for the support of that work going on in a remote corner of the earth for which I have become responsible. The leaflet "If They Only Knew" presents this very clearly. A young ladies' society had for several years supported a Bible woman in India. It was up-hill work at times. We all know what that means. There were many other calls, and they decided to give up trying to raise money for that object. They would "do something else; it would not matter." If they had only seen beyond, and known how much it did matter! In far-away India the desolate little child widows had looked forward to the coming of the Bible woman as the one bit of happiness in their dreary lives, and now she could come no more. No more joy for them; nothing but blank misery. All because the girls in America had thought "it did not matter." It always matters, though we may not always see the other side. A failure here means misery and disappointment there. If we could know the harm done we should hesitate long before abandoning that which we have once undertaken.

Our horizon is wide; it is "all the world." No wonder there are calls for money and workers from all directions. Let us respond as we can, but let us never neglect our regular pledged work. Let us strive to fulfill Christ's command with a twofold purpose,—to send light to places now in darkness, and to keep the light once kindled bright, that it may never be darkened.

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. It is with the keenest regret that we are obliged to report a serious falling off in contributions for the first month in our new financial year, as compared with the same month a year ago. The amount of decrease is \$916.92. There is also an increase of \$218.15 in the sum given for special objects as compared with last year, so

that the decrease in the funds available for the regular work is \$1,135.05. We are glad to think that when these accounts closed—the eighteenth of November—it was too soon to expect results from our inspiring meeting in Syracuse. We believe that those in attendance there went home with a strong determination for greater effort than ever before to advance the interests of the Board in all possible ways. We are expecting great things from this new impetus as the months go on. Let us apply ourselves to the work that there may be no disappointment—to ourselves, to the workers in the field, to our Lord himself, who, we believe, has called us to this special service for the year.

THE PRAYER CALENDAR. When this magazine reaches our readers there will be only a few days remaining in 1899, and we are sure that all interested in our Board will desire to secure our Prayer Calendar so as to open it on the very first day of the new year. Its new and attractive form meets with favor from all who see it, making it a pleasing gift for the holiday season. As has been often said, there is nothing which, in a simple way, brings us so near the heart of the work both at home and abroad as the daily prayer suggested by it. Constant word comes from our missionaries of the comfort and strength derived from the thought that so many are praying. Let us never betray their confidence by neglecting the service. Orders will be promptly filled if sent to Miss A. R. Hartshorn, 704 Congregational House, Boston. Price, 25 cents; by mail, 35 cents.

A NEW OFFER. We wish to call attention to the offer described in the cover of this issue by which **LIFE AND LIGHT** can be obtained for three months for the small price of ten cents. We are sure this will prove of value to those securing new yearly subscriptions, enabling them to themselves place them in the hands of those they wish to reach for three months. It would seem also that even the indifferent could hardly refuse so small a subscription. It is our hope that in this way our magazine may win its way to a permanent place in many new homes.

CHAUVINISM. For such of our readers as are unfamiliar with the term Chauvinism, which occurs several times in Dr. Griffis' admirable article on Japan, and is often met with these days in the daily papers, we would say that it means blind adherence to an obsolete idea, especially in politics, and in this connection refers to the revival of ultra nationalism among the Japanese.

A TRUE ADVANCE. One of the most hopeful methods of work attempted by the American Board among the churches is the "Forward Movement," so called, which was inaugurated at the annual meeting in Madison

more than a year ago. From our own experience we are convinced that, while nothing can take the place of deep consecration and devotion to Christ and to his work because it is his work, no mere method so carries the cause of foreign missions to the hearts of Christians at home, so robs it of its distance and vagueness, as the development of the personal element—the feeling of responsibility for some particular work or workers. While there must inevitably be occasional disappointments, in general relations are established which are thoroughly delightful and profitable. The present movement in the American Board is proving no exception to the general rule, and we rejoice most heartily in its success. In every new movement misunderstandings are apt to arise, and we must not be surprised nor too much troubled if such is the case in this one. Some instances have come to our notice where in the enthusiastic effort to secure pledges sufficient for a missionary salary, it has been proposed that all the foreign missionary interest in the church shall be turned into this one channel, that the contributions of organizations specifically connected with the Woman's Board shall be withdrawn from the work hitherto supported, and sent through the new channel. In one church the gifts of the women's auxiliaries—Senior and Junior, of the children's mission circle, and the Christian Endeavor Society—have been so transferred. A moment's thought will show that since the Woman's Board is a department—an integral part of the American Board—such a plan only takes from one hand to put into the other. It shows no true advance, but the rather militates directly against the design of the movement. The officers of the American Board and the Woman's Board are most heartily in accord in the matter, and have issued the statement given below, which has been indorsed by the Prudential Committee of the American Board and the Executive Committee of the Woman's Board. We feel sure that a clear understanding of the matter, and a little watchfulness on the part of the officers and members of our societies will obviate any such difficulty, and that a careful guidance at the very beginning of the movement will prevent any future complications.

THE AMERICAN BOARD AND THE WOMAN'S BOARDS. In view of the recent inquiries coming from many quarters, the officers and Executive Committees of both the American Board and the Woman's Boards wish it clearly understood throughout their constituencies that the "Forward Movement," now happily inaugurated, cannot achieve its full success if it is allowed to interrupt what is already established in the line of woman's work. The "Forward Movement" means *advance*, and it would be no advance whatever if the pledged work of the Woman's Boards should in any wise be curtailed in order to give aid in another direction. The constituency of the

Woman's Boards is among the women and children of the churches. During the last financial year the co-operating Woman's Boards paid over to the American Board a little over \$200,000 for the support of an essential part of its work in the foreign field, and for the equipment and sending out of missionaries. In order to continue the payment of such a sum annually the Woman's Boards must be able to depend upon their proper constituency. Anything that interferes with this brings confusion and loss to all the Boards and also to the work. This statement is not made as though this had not been the understanding of all connected with the "Forward Movement," but that all may know what that understanding is, and co-operate accordingly.

SACRIFICE FOR CHRIST. A word about the blessing that awaits us if we fall in line with Christ's will. There is no blessing apart from sacrifice, and I do not see why the Christian Church should not gain that blessing, as well as those who seek it for lucre's sake. The railroad in Africa, just completed, cost \$12,000,000 and four thousand lives. More than twenty human lives have been laid down upon every mile of the Kongo Railway. On that railway more human life has been sacrificed than has been sacrificed in Christian missions from the days of the Apostle Paul to this day. Are we to say that we are to permit human sacrifice for gain which we are not willing to sacrifice for Christ? Friends, our personal life will never rise up into the fullness of Christ's desire until we have learned his secret of large service.—*Robert E. Speer.*

A CENTURY OF MISSIONS. The century which closes with this year has been pre-eminently a "century of missions." There has been none to compare with it since the apostolic era. When it opened, William Carey was just beginning his work in India, and had not then a single convert. The first decade was nearly completed before Morrison sailed for China as the first Protestant missionary to that empire. Not a little later still had the great work in Africa begun under Moffatt. Only in the second decade did Judson begin in Burma. Siam was untouched, Japan scarcely dreamed of, Korea was little more than a name to the churches of England and America; the great work in Turkey and other Mohammedan lands was not yet planned, and the first little bands were just beginning to seek the far-off islands of the Southern Pacific. The whole of South America, Central America and Mexico lay enshrouded in the undisturbed darkness of a Romanism practically pagan. Such was the world at the opening of this century. What a wondrous change in its missionary aspects, when we look over it in this closing year of this wondrous century, the chief glory of which has been its grand missionary movement.—*The Missionary.*

EXTRACTS FROM RECENT LETTERS.

GLIMPSES IN EUPHRATES COLLEGE.

FROM MISS MARY L. DANIELS, HARPOOT, TURKEY.

WOULD you like to spend an evening with the boarders? The bell has rung for the close of school. All heads are bowed as the teacher commits them to the Father's care for the night. Silently they pass out, each giving a graceful salutation to the one in charge. The day pupils hurry home, while the boarders go to the playyard and play a new game which Miss Ellsworth has taught them. The matron calls them in. They gather up books and shawls, and soberly, two by two, pass through the boys' yard to their home. The bell rings for dinner. Hastily everything is put away, and they gather around the copper trays in silence, standing with bowed heads till a blessing has been asked. How happy they are as Miss Huntington has honored them by her presence! Each teacher sends a small portion of food from her table as a token of honor. See the girls eat from the same dish! There is a timid girl who has to be urged to eat. Here is one who has received bad news from home; she has to be comforted. The teacher is alert to help each girl.

The head teacher gives a signal, and all rise from the tables. The girls in the kitchen circle come in to carry out the food, wipe off the tables, roll them out of the room, and then sweep up the crumbs. The girls sit down in groups with their sewing, mending or fancywork. A teacher reads to them, tells a story or plays games. The bell rings for study hour, and the girls seat themselves in groups on the floor in these same two rooms. (Why? do you ask? O, our commodious school building was burned, and we live in a small hired house. It is hard, but we are trying to be patient.) Each girl takes her Bible, and has ten or fifteen minutes for quiet Bible study and prayer. This silent time is followed by a song, a few verses read by a teacher, and a prayer. Now the work of the evening begins, and the house is quiet until half-past eight. Then all the girls leave these rooms; the windows are opened, and the beds are spread upon the floor. The girls are called in by a bell. Each girl sits on her bed for a few words of silent prayer; then the last bell rings, and the lights are put out; the house is quiet, and the teachers are free to study or to amuse themselves. Usually all are busy with preparations for the next day's work.

Another glimpse. This time it is a day of merrymaking. The Juniors invite the Seniors and American teachers to a near village for a feast. The girls go down in the early morning that they may have a long day, the

teachers after lunch. The green fields and the flowers are so restful that we just long to lie down and rest. Some girls roam over the garden, while others sit and quietly talk with the teachers. The food is brought out and we sit and eat, looking at the sky, the distant mountains, and the trees and fields. Our thoughts go out to Him who made this beautiful world.

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Now a sad picture comes before us. Some have been naughty, and the teachers decide that they must be punished. After much prayer all the girls are called together, and all are borne to the Father in prayer. During the prayer the Lord makes known to one of the teachers that she must bear half of the punishment. The Lord seems near as we realize that he bore all our punishment for us. The room is still as the girls are whipped. As the teacher bears her half there are audible sobs. The Lord spoke to some hearts that day, and we are glad to bear that suffering to bring some soul nearer him.

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Another day all the members of the three Christian Endeavor Societies are packed into one room. Each committee of each society stands and reports on the work done during the year. Our hearts sing for joy as we see that there has been growth; but there is sadness, too, as we realize that we have not done all that we might.

The happiest hour of the week is that of the Sunday evening meeting. Then the teacher sits on the floor with all the girls about her, and together they draw near the Lord as they tell of their joys and struggles, temptations and conquests.

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Just a glimpse of the last day: The chapel is filled with an expectant crowd. There are proud mothers, loving fathers, curious outsiders,—all waiting in expectation of seeing and hearing something good. The alumni and alumnae are seated on the platform. The president of the college and principal of the girls' school are seated in the center; surrounding them the graduating classes—four girls and four boys. The singing is good; the essays and orations are applauded. All goes on pleasantly and with credit to the college. By and by the diplomas are given, and these pupils pass out from under our care and authority. The last hymn is sung, "God be with you till we meet again." Our hearts are filled with joy and sorrow as we receive the congratulations of friends. Who knows what trials and temptations will meet these young people. O that He may keep them safe and use them for his glory!

We go back to the school too tired to move. Then come the good-bys. We do not know whether we shall see the girls again in this world or not. We commit them to the tender Father as we say, "May God go with you, and lead you!"

The year's record is closed. We are now on the threshold of the new. Pray that God may go with us into the new, keeping us from making mistakes and filling us with himself.

FROM MISS HARRIET SEYMOUR, HARPOOT, TURKEY.

I must tell you about a pleasant gathering to celebrate the fortieth anniversary of Dr. Barnum's first arrival in Harpoot. A new Estey baby organ, sent by Miss Emily Wheeler for the college, had arrived the day before, and was used to help us in our song of praise. Mr. Browne read appropriate selections of Scripture, and offered a prayer of praise for what, through the grace of God, our saintly white-haired brother had been able to accomplish all these years. . . In his reminiscences Dr. Barnum spoke of his experiences in his early days, when persecution met them in every place they tried to enter; yet officials dared not refuse to protect them, as they were men who wore hats, and English prestige was in the ascendant because of the Crimean War. One cannot but marvel at the great changes wrought since then. The hardest work to start was that among women. They would not come to Protestant meetings because there was no latticed gallery where they could sit apart and be unseen by men. When the missionary ladies accompanied their husbands to the villages they used sometimes to take with them native sisters who had become Protestants, that their example might persuade the village women to be present at the meetings. When Mrs. Williams had her first meeting in a village where there is now one of our largest and most intelligent congregations of men and women, Dr. Wheeler had to flourish his cane among the women to insure sufficient quiet, that Mrs. Williams's voice might be heard. It gave us new courage when we remembered what the gospel had done for women in these forty years; not only for Protestants, but in Gregorian homes. Dr. Wheeler had one grand hobby, which was that women and girls should be educated. It needed a zealous and fearless advocate. Dr. Wheeler was equal to the occasion, and we are reaping the precious fruit of his zeal.

FROM MRS. A. M. C. MALCOLM, UMZUMBE, SOUTH AFRICA.

School reopened on the 9th of this month, and the term has commenced prosperously. The school seems gaining in popularity, numbers continue to increase, and pupils come from greater distances than ever. There are

eighty-six girls here now, of whom thirty-one are new. These are mostly unconverted, but the spirit of inquiry they evince encourages us to hope that they will ere long come out into the light. Amongst the Christian girls a delightful spirit prevails. I am now giving them daily Bible lessons on the lines of Professor Newell's Bible lectures. They are intensely interested, and trace the connection between the Old and New Testaments with greatest eagerness. More and more am I convinced that it is only being intelligently rooted and grounded in Bible knowledge that will keep our converts from being led away by every wind of doctrine, such as is promulgated by many worthy but deficiently educated Christians nowadays. We need to study the *whole* Bible from Genesis to Revelation.

Our Work at Home.

WORK FOR 1900.

As was stated in the account of the meeting in Syracuse, in our last number, the general topic that ran through the sessions was "Lessons from the closing year of the century." The same theme, taking a most practical turn, was most carefully considered at the delegates' meeting in the discussion on the question, "Shall an aggressive movement in the Board be attempted in relation to the close of the century?"

It will be remembered that early in the year, perceiving among organizations of different kinds an almost universal recognition of the close of the century as a time for a distinct step forward in their special lines of effort, the Executive Committee of the Board thought it wise to consider what could be done in this direction in our own Board. As always, the first movement was to seek Divine guidance, and Wednesday, April 12th, was appointed to be observed in all our seventeen hundred organizations as a day of special prayer for this purpose. A booklet stating the present needs in the different fields was issued, and largely read in the meetings. The answer to this volume of prayer came in an unexpected way,—in unprecedented demands upon our treasury.

One after another, eight young ladies presented themselves for appointment as missionaries. The expense of outfit, traveling expenses, and salary for one year are, on the average, one thousand dollars each. We had long been seeking and praying for workers to send out in response to the frequent—at times almost despairing—appeals for help from the exhausted laborers at

the front. Help was at hand in these young ladies. Here they were ; could we refuse them? News came of special blessings on our schools, so that the buildings were too strait for them ; a work which had been slowly and painfully built up during nineteen years was in danger of ruin because the rented house might be sold out of their hands ; new openings for the gospel long sought, now made possible, presented themselves before us. We had prayed for a blessing all through our work in the field ; our prayers had been answered, and we were face to face with demands that we must feel came from our Lord himself.

It was evident that the efforts in the home churches must be broadened and deepened. We must no longer deceive ourselves with the idea that one sixth of our Christian women could do the work that belongs to all ; that an average contribution of one cent a week for each woman church member in our territory, the haphazard knowledge, and the half-hearted interest of many members of auxiliaries, would ever carry our good news in all its strength and comfort and beauty to the fifty million of women and children under our care. There must be a strong, persevering, united effort for advance in the home department of our work.

The delegates at our annual meeting in Syracuse took up the matter cheerfully, courageously, wisely, discussing it under three heads: 1. Auxiliary Expansion. 2. Extension of Information. 3. A Memorial Fund.

In connection with the first head, **AUXILIARY EXPANSION**, the following resolution was passed unanimously:—

Resolved: That in connection with the twentieth century we make a determined effort to organize an auxiliary and mission circle in every church in the territory of the Woman's Board.

It was suggested that the year 1900 would form a good starting point for a new effort ; that each Branch in its own way should begin again as if it were an entirely new undertaking ; that the officers should examine their territory, get an accurate list of churches not yet reached, of societies which have not sent a contribution for a year or two, of those who need encouragement or stimulus or to "rouse themselves," and that they should set to work systematically ; that every such church or organization should at least have the matter presented in a friendly, tactful, earnest way. Some admirable suggestions in this line were suggested in the Branch reports given earlier in the day, such as—members of the executive committee going out two by two, like the apostles of old, to visit the different auxiliaries, thus getting into touch and fellowship with them ; a meeting for delegates from auxiliaries in connection with the annual meeting for free discussion and information, also establishing a closer relation with Branch officers ; a meeting of officers of Junior

Societies, with the Junior Branch secretary to promote acquaintance and consultation; a special invitation sent to Christian Endeavor Societies to attend the annual Branch meeting with the superintendent of the missionary department of the State union as a speaker. Some of these items were repeated in substance in different reports, showing good work done, and a general purpose to make every possible effort for growth.

Under EXTENSION OF INFORMATION a well-defined plan was suggested by the secretary of the Springfield Branch. This was the formation of a Woman's Foreign Missionary Club auxiliary to the Springfield Branch, its membership to include all women, not otherwise connected with the Branch, who agree to read and pass on the missionary literature loaned to them. The official organization is to be the simplest possible and to consist of a central correspondent, for each town or church, who shall represent the Branch. Her duties are to be a bureau of information for her assigned town. When she hears a good paper at any meeting she will beg a copy for her town; she will forward any duplicated letter or other documents that come into her hands; any helpful items, pictures, maps, she finds in her own reading she will mount on letter paper and send. She will exercise her ingenuity on programmes for occasional meetings in her town, or on subjects and suggestions for papers to be written there. She is to establish friendly relations with some woman in the town, who will be a distributing center for that town. She ought, if possible, to visit it and hold a meeting as often as once a year, and to invite her correspondent to visit her and attend some meeting of the Branch. In short, she should carry this town on her heart and in her mind, as a mother carries her married daughter who has settled at a distance.

For each such town the Branch subscribes for one or more copies of LIFE AND LIGHT, and makes a yearly allowance to each central correspondent of a sum not more than five dollars, to cover the cost of literature supplied, postage and traveling expenses. On the side of the church or town there is to be a local correspondent. It will be her duty to put the LIFE AND LIGHT and other magazines or leaflets into covers bearing the list of those who are to receive them; to inclose written and duplicated letters, clippings, etc., in envelopes bearing the same list; the correspondent's name should close every list, so that all documents may come back to her at last; she should keep on file for future reference all documents returned, and should keep a record of the persons to whom she first hands the papers, in order to be able to stimulate the circulation if at any time it becomes clogged. Each reader should cross off her own name on the list as she passes the documents to her neighbor. This passing can be done at church, or sewing society or at the post office.

The information gained will doubtless be discussed at the sewing society, in neighborhood meetings and calls, in Sunday-school classes, and before they know it they will be holding missionary meetings, all the better because they are spontaneous and unconscious.

THE MEMORIAL FUND was also freely discussed. Such a period as the close of a century naturally turns our thoughts to the past,—to the men and women who have labored long and earnestly in a noble cause. It seems almost due to such workers that their names should be perpetuated in some connection with the organization for which they toiled and sacrificed. Thus memories are cherished by family friends and by a constantly decreasing circle of acquaintances, but more than this, it is fitting to take the present opportunity to show appreciation by associating their names in some permanent form with a work which lay—shall we not say still lies—so near their hearts. It would seem that there must be some one in each of our branches whom the daughters and granddaughters would delight to honor in this way. This must be true also, in smaller measure, perhaps, in our auxiliaries. The dear white-haired ladies of thirty years ago, the founders; the one or two or three who were the life and soul of so many societies year after year; some now removed to the higher service, others still with us in our meetings or sitting apart in their homes, with interest still unflinching,—surely these should not be forgotten. The close of a century gives a reason for honoring them now,—affording an opportunity that may never come again.

A most attractive idea is to place substitutes in the field in memory of some friend by paying year after year the salary of a missionary, a Bible woman, a school-teacher, a village school, a scholarship in the name of some friend. These amounts range from \$30 to \$500. Shares of \$10 in an emergency fund were also suggested—a fund to be used for special emergencies that arise every year, to be used at the discretion of the Executive Committee of the Board. The same shares were mentioned for a LIFE AND LIGHT fund, which might be used for the improvement of the magazine in various directions. Thus it is seen that the various sums will make it possible for all to join in a beautiful remembrance of our dearly beloved.

Perhaps the most permanent memorial would be in some building or part of a building receiving some special name.

The special building proposed for 1900 is a memorial hospital in Ahmednagar, India. For a number of years the missionaries have asked for \$10,000 for this purpose, and we can think of no building more needed, of no more fitting landmark to erect for our closing century, than such a hospital where such immense relief will be brought to suffering women and children.

There will be land to be bought, walls to be put up, wards to be finished, beds established and endowed or the running expenses paid; a waiting-room, operating-room, compounding-room, and all the conveniences of a hospital to be supplied, affording ample scope for carrying out the idea to its fullest extent. Delay in receiving exact estimates for different parts of the hospital has been caused by the alarming illness of Dr. Julia Bissell, who is to be at its head; but they are expected in due time, and will be made public as soon as possible.

It is evident that in this movement the Executive Committee of the Board is only following the lead of some of its Branches who have already established memorials in their own territory. A delightful testimonial in the New Haven Branch was a building in Bombay in the name of Mrs. H. D. Hume, a missionary worker for many years and the mother of missionaries; in the Eastern Connecticut Branch an individual has promised to pay the salary of a missionary in memory of Mrs. Robert McEwen, one of the early workers in the Branch. The New York State Board is raising \$5,000 for a memorial to its late beloved treasurer, Mrs. Guilford Dudley; and our Hartford Branch has received \$1,260 in memory of "mothers of precious memories who labored and prayed for foreign missions, and whose great longing that the daughters might also love the work and be active in it is now being answered."

It is hoped that in every Branch there will be earnest co-operation in some form in this aggressive movement. Let us take up the work with energy and zeal and courage, with perseverance and patience, and absolute trust in God. So may we enter upon the new century on a firmer foundation than ever before, going steadfastly forward till the glorious vision of a world redeemed shall be fulfilled.

In Memoriam.

MRS. MARY E. LOGAN.

MANY friends in this country will be grieved to learn of the death of Mrs. Mary E. Logan, at the home of her sister in Ohio. Her long service of twenty-five years in Micronesia is well known and much admired by so many of our readers, it is hardly necessary to say more than that a beautiful life here is ended; a dear friend has gone to her reward. She was a gifted writer, and her pen has made very vivid to us her life in the low coral islands, with a vegetation so scant as to afford but meager sustenance to their inhabitants; the intensely heathen people; the tedious, often dangerous, voyages

from island to island ; the terrible isolation that to this cultured, refined husband and wife—so well adapted to mingle with their kind—at times seemed almost unbearable. We remember the courage with which they left their comparatively pleasant home in Ponape and set up another farther on in the wilderness of waters at Ruk ; how little by little they gained the hearts of the people, organized the little church, established schools, and sent their teachers and preachers to the islands far and near.

We can never forget the dark days when the agonized wife sat by her husband's sick bed, with no physician to be obtained, with insufficient medical supplies, and trod with him the valley of the shadow of death till he passed beyond the portal. Ten years ago we find her returning to Micronesia, having arranged for the care of her children in this country, and she writes : " There is no white lady in Ruk to-day ; it is a time of unusual darkness and discouragement. This is the fourth time I have sailed for the islands of the sea, but never alone before ; and now as I go forth to stand in the forefront of the battle without a human arm to lean upon let me feel that you at home are moving the Arm that moves even the powers of darkness in my behalf." It is pleasant to recall the sweet surprise of two years ago, when her daughter Beulah went to be her comfort and her joy in a delightful sympathy and companionship. Less than two short years they were together, when the mother was stricken with a disease which developed so rapidly that it was necessary for the Morning Star to bring her to Honolulu, so that she could procure medical treatment in this country. The best medical skill was of no avail, and now she is with her Lord.

Perhaps the finest lesson of such a life is the power of a deep, immovable consecration, which enabled her to go steadily forward for twenty-five years in her chosen work. Feeling keenly the loneliness and deprivations of her life of extreme isolation, she followed the path laid out for her with unshrinking, unhesitating steps. Her constant abiding in Christ brought compensation for the loss of husband, friends, contact with higher and congenial minds—of all that a woman holds dear. The result of such consecration is such as angels might envy. Her best monument may be found in the whole islands reclaimed for her Master, hundreds of changed lives among her simple followers, who will praise God with rejoicing throughout eternity.

OUR BOOK TABLE.

History of British India. By Sir W. W. Hunter. Published by Longmans, Green & Co., London, New York and Bombay, 1899.

Sir W. W. Hunter, for so many years Statistician General of India, has

issued an elaborate "History of British India," from the quest of India by sea, 1418-1499, to the present day. His original design was to give a complete history of India from the early Aryan period onward. But he has had to content himself with a narrative of events since India came into contact with the nations of modern Europe. To trace the steps by which the ascendancy of England was won in the East, the changes it has wrought, and the measures by which it is maintained, is really the chief purpose of the book. Some of us are familiar with Sir William Hunter's conscientious work and charming literary style in the fourteen volumes of the "Imperial Gazetteer of India," and we find the same thoroughness and grasp and picturesque narration in this latest production of his facile pen.

Knowing India thoroughly from his annual tours in every province, and the gathering of data for his "Statistical Survey," Sir William Hunter has also had access to original documents and official records. But it was not until his retirement from public service that he became free to enter upon this historical work. Scarcely had he begun the task when the main part of his materials and manuscripts, collected during twenty-three years, went down in the ill-fated "Nepal" on their way to England. It was impossible to gather again the collections of a lifetime, and in acknowledging his indebtedness to various assistants, both men and women, Sir William closes by expressing gratitude: "Above all, to the brave counsels and ever-helpful hand of my dear wife." It is of special interest to us Americans to read the closing paragraph of Sir William's introduction. He says: "Not only a new force, but also a new nation, has entered on the scene. The colonial empire of Spain has crumbled to pieces at a touch from the youngest of the great Christian peoples. America starts on her career of Asiatic rule with an amplitude of resources, and with a sense of moral responsibility which no previous state of Christendom brought to the work. Each Western nation has stamped on its Eastern history the European ethics of the age when its supremacy was won. In the splendid and difficult task which lies before our American kinsmen, they will be trammelled by no Portuguese inquisition of the sixteenth century, nor by the slave colonization of Holland in the seventeenth, nor by that cynical rule for the gain of the rulers which, for a time, darkened the British acquisition of India in the eighteenth. The United States, in the government of their dependencies, will represent the political conscience of the nineteenth century. I hail their advent to the East as a new power for good, not alone for the island races who come under their care, but also in that great settlement of European spheres of influence in Asia which, if we could see aright, forms a world problem of our day."

It is a gratifying fact that this statesman and scholar and man of affairs has always been most friendly to Christian missions, and some of the most appreciative tributes to the missionaries and their work have come from him by pen and tongue.

This valuable history is not at present in our circulating library, but it is mentioned for the benefit of any who are making a special study of India.

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

- “But what avail, O builders of the world,
Unless ye build a safety for the soul!”
- “We know at last the Future is secure:
God is descending from Eternity,
And all things good and evil build the road.”
- “Hasten, O men; make ready with glad hands
Chapels of worship, chambers of repose;
Spread the white table of Fraternity:
The high joy falters till the Great Guest comes.”

These selections indicate the character of a poem in *Lippincott's Monthly*, December, by Edwin Markham, its subject, “The End of the Century.” The reading of such a poem would furnish a choice feature of a missionary programme.

Harper's Monthly, December, “Under the Vulture Wings,” by Julian Ralph. We are growing accustomed to the name of this traveler in China and India, and always find much to enjoy in his pictures of Eastern life. Quite lately his pen portrayed Bombay, the Rainbow City; now it is Bombay the Horrible, suffering in the shadow of disease.

The *North American Review* gives some facts concerning widowhood, early marriage and seclusion of East Indian women, from the experience of Mrs. F. A. Steel, who has served as a Government Inspector of Schools in certain districts of India.

If any of our readers chance to see the last article in the December *Arena*, and read with dismay the statement, “People in the West are generally mistaken when they think Christianity has elevated the position of women;” also the declaration that “Efforts to convert to Christianity are the greatest obstacles in the way of educational work for Hindu women,” let her observe that the words are from a Hindu who has no understanding of nor sympathy with our missionary institutions. Let her also re-read late reports of the manifold Christian agencies now leavening India, including our own Madura and Marathi missions.

Many articles naturally appear now upon Africa, but more especially pertaining to the war in its various phases. “Africa Present and Future,” by O. P. Austin in December *Forum*, is one which discusses broader questions, commercial and political.

M. L. D.

TOPICS FOR AUXILIARY MEETINGS.

January.—Triumphs of Christianity in One Hundred Years. See LIFE AND LIGHT for December.

February.—Old and New Japan.

March.—The Awakening of China.

April.—What a Century has Wrought for Woman in India.

May.—Mission Work Through Christian Literature.

June.—A Century in the Turkish Empire.

July.—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.

August.—Evangelistic Work of the Woman's Board in the Central and Eastern Turkey Missions.

September.—The Transformation of the Sandwich Islands.

October.—From Darkness to Dawn in Africa.

November.—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

TOPIC FOR FEBRUARY.

OLD AND NEW JAPAN.

FOR this topic we recommend talks or papers on three heads: 1. Conditions in old Japan. 2. Commodore's Expedition. 3. Reforms and Progress. Most of the books on Japan take up the whole subject of the development of Japan, so that in the books mentioned all three of the heads mentioned are covered. Those adapted to the purpose are "The Mikado's Empire," "Gist of Japan," Leonard's "Hundred Years of Missions,"—the chapter on Japan,—Dr. Dennis' "Foreign Missions and Social Progress," Lecture Second. Also articles as follows: in the *Missionary Herald* for November, 1879, January and February, 1883, also LIFE AND LIGHT for October, 1891, October, 1892, January, 1896, and November, 1889; "New Japan," in *Harper's* for November, 1897; "Japan as an Individual Power," in the *Chatauquan* for November, 1896; and "Japan and Her Outlook," in *Public Opinion* for April, 1896. For Commodore Perry's Expedition, Book I. Chapter xxviii., Book II. Chapter i., in "The Mikado's Empire," is valuable. This expedition is also elaborately described in a book issued by the United States Government, "Narrative of the Expedition of an American Squadron to the China Seas and Japan."

The books mentioned—except the last one, which will be in many city libraries, also bound volumes of magazines,—will be found in almost every public library. All except the one mentioned and the secular magazines may be obtained from Miss A. R. Hartshorn, 703 Congregational House, Boston.

WOMAN'S BOARD OF MISSIONS.

Receipts from October 18, 1899, to November 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> — _____, Treas. Bucksport, Mrs. Edward Buck, 25; Cherryfield, 7.25; Dennysville, Union Circle, 5; Foxcroft, 6.32; Searsport, C. E. Soc., 12; Wilton, Aux., 2.25,	57 82
<i>Western Maine Branch.</i> —Mrs. C. C. Chap- man, Treas. Andover, 6; Auburn, High St. Ch., Aux. (of wh. 15 from H. P. H., in memory of Stephen and Elizabeth Harrison), 20; Bethel, Aux., 3.60, C. E. Soc., 10; Harrison, Mrs. L. E. Cole, 2; Lebanon Centre, Aux., 6; Portland, State St. Ch., Aux., 29.10; Yarmouth, First Ch., Aux. (of wh. 25 const. L. M. Mrs. Sarah J. Blanchard), 26.55,	103 25
Total,	161 07

NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Atkinson, Mrs. Charles Tenney, 10; Auburn, Cong. Ch., C. E. Soc., 2.70; Bath, Two friends, 3.20; Claremont, C. E. Soc., 10; Cornish, 2.40; Goffstown, Aux., 1; Hampstead, Aux., 13; Lempster, two friends, 1; Manches- ter, Franklin St. Ch., Aux., 10; Mason, Aux., 9; Nelson, Aux., 6.16; Plainfield, Mrs. S. R. Baker, 5, Mrs. D. 1, Mrs. F., 1; Rollinsford, Wide Awake M. C., 4; Sullivan, C. E. Soc., 50 cts.,	79 96
Total	79 96

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bakersfield, 3; Bellows Falls, 4.60; Brattleboro, Ladies' Assn. const. L. M. Mrs. H. R. Miller, 25; Bristol, 2.50; Lunenburg, 4; Lyndon, Jr. C. E. Soc., 2; Morrisville, 7.50; Newbury, 20.50; Springfield (of wh. 25 const. L. M. Mrs. L. W. C. Closson, 43.70; St. Johnsbury, No. Ch., 94.63, So. Ch., 69.82; Swanton, Mrs. Almira Smith, to const. L. M. Mrs. Lucia A. Wilcox, 25; Westminster West, E. C. A. D., 3; West Rutland, 15; Wind- sor, with prev. contri. const. L. M. Mrs. Lora S. Richardson,	320 25
Total,	320 25

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. A friend, 2; And- over, Y. L. Soc. for Ch. Work, 39.95, Sunbeam M. C., 4.78; Bedford, Senior Golden Rule Soc., 5; Lexington, Aux., 37; Melrose, Aux., 5; Wakefield, Aux., 75,	168 73
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<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Chatham, Aux., 11.25; Falmouth, Aux., 6.56; Harwich, Aux., 14; No. Fal- mouth, Aux., 20; Truro, Aux., 4; Yar- mouth, Aux., 6,	61 81
<i>Boston.</i> —Mrs. Caroline J. Breck, <i>East Bridgewater.</i> —A friend,	5 00
<i>Essex South Branch.</i> —Miss Sarah W. Clark, Treas. Beverly, Washington St. Ch., Aux., 24, Y. L. Aux., 25; Boxford, 26; Danvers, Maple St. Ch., Aux. (of wh. 50 const. L. M's Mrs. Hattie Learoyd, Mrs. Carolyn Damon), 69.50; Gloucester, 41; Lynn, Central Ch., Aux., 1.25, Chest- nut St. Ch., Aux., 21.51, First Ch., Aux., 25; Lynnfield, So., 2; Salem, South Ch., 364, Tabernacle Ch., 135.12; Swampscott, 51; Topsfield, 30,	815 38
<i>Franklin Co. Branch.</i> —Miss Lucy A. Spar- hawk, Treas. Bernardston, 8.50; Con- way, 11; Greenfield, 21.73; Montague, Ladies, 5.45; Orange, 20.27; Shelburne Falls, Prim. Class, S. S., 3; South Deer- field, 10.55,	80 50
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Easthampton, Cove- nant Band, 11.60; Greenwich, Aux., 8; Hadley, C. E. Soc., 9.50; Hatfield, Aux., 1; Northampton, Edwards Ch., Aux., 5, Miss Maltby, 25, Jr. Aux., 35; South Hadley, Mt. Holyoke College, Y. W. Ch. Asso., 400; Worthington, Aux., 7.50,	502 60
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Dover, Parisset Aux., 6; Mil- ford, Aux., 20.80; Natick, Aux., 72.40,	99 20
<i>Norfolk and Pilgrim Branch.</i> —Miss Mary V. Thayer, Treas. Braintree, Aux., 11; Easton, Aux., 20; Hanson, Aux., 19; Holbrook, Aux., 50.50, C. E. Soc., 5; Mil- ton, C. E. Soc., 10; Plymouth, Aux., 32.80, C. E. Soc., 15; So. Weymouth, Union Ch., Aux., 122.45,	285 75
<i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Acton, Aux., 10.50; Concord, Aux., 36, C. E. Soc., 10, S. S. Miss. Asso., 40; Harvard, Aux., with prev. contri. const. L. M. Mrs. Gertrude Miller, C. E. Soc., 10; West Groton, Aux., 13.50. Less expenses, 2.80,	117 20
<i>Sharon.</i> —Mrs. Frederick Viuton,	5 00
<i>Springfield Branch.</i> —Mrs. Mary H. Mitch- ell, Treas. Agawam, Cong. Ch., C. E. Soc., 15; Chicopee Falls, Aux., 2.55; East Longmeadow, Aux., 17.60; Gran- ville Centre, Aux., 13.75; Monson, Aux., 77; Westfield, First Ch., Aux., 5,	130 90
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Auburndale, Aux., 23 90, Prim. S. S., 3; Boston, a friend, 25, Mrs. Alfred Blanchard, 1, Mt. Vernon Ch., Aux., 73; Brighton, Cong. Ch., C. E. Soc., 3; Cam- bridge, First Cong. Ch., Aux., 113 50, Prospect St. Ch., Children's M. C., 10; Charlestown, Winthrop Ch., Aux., 96.50, C. Roll, 6.03; Chelsea, Central Ch., C. Roll, 17.25; Dedham, Cong. Ch., S. S., 10; Dorchester, Mrs. T. E. Ruggles, 5, Sec- ond Ch., Aux., 69.73, Village Ch., Jr. C. E. Soc., 2; Hyde Park, Aux., 42; Maus- field, Cong. Ch., Aux., 10; Newton, Eliot	

Ch., Aux., 191.55; Helpers M. C., 16.55; Newton Centre, First Ch., Aux., 72.96; Newton Highlands, Aux., 47.50; Norwood, Aux., 18.67; Roxbury, Eliot Ch., Aux., 12; Immanuel Ch., Aux., 12, Jr. C. E. Soc., 50 cts.; Waltham, Trin. Cong. Ch., Aux., 33.20; West Roxbury, Aux., 20, C. Roll, 85 cts., 1,045 69

Worcester Co. Branch.—Mrs. Martha D. Tucker, Treas. Ashburnham, Aux., 12; Lancaster, Y. L. M. Soc., 3; Leominster, Aux., 84; Shrewsbury, Aux., with prev. contri. const. L. M. Miss Harriet Ward; Spencer, Aux., with prev. contri. const. L. M. Mrs. Sarah Prouty, friends, to const. Linus Thrasher Bacon a member of the Cradle Roll, 2.45; Westboro, Aux., 56 80; Whitinsville, E. C. D. Band, 18.06; Winchendon, S. S., 10, Home Dept., S. S., 20; Worcester, Immanuel Ch., Aux., 1.25, C. Roll, 2. C. E. Soc., 17, Old So. Ch., Little Light Bearers, 15, Plymouth Ch., Aux., 37.39, Stamp Mission, 6.90, 285 85

Total, 3,604 61

LEGACY.

North Adams.—Legacy of Ann Eliza Babbitt, in part, W. D. and Arthur Robinson, Exrs., 316 66

CONNECTICUT.

Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. Bozrah, Aux., 15; Colchester, C. E. Soc., 5, Wide Awake M. C., 1.64, Boys' M. C., 1.20; Lisbon, Aux., with prev. contri. const. L. M. Mrs. Hezekiah L. Reade, 16; New London, First Ch., Aux., 30, Second Ch. (of wh. a friend, 100), 108.50; Norwich, Second Ch., 40, Park Ch. (of wh. a friend, 20), 26; Pomfret, M. C., 23; Taftville, Aux., 24.33, 290 67

Hartford Branch.—Mrs. M. Bradford Scott, Treas. Additional Memorial Off., 25th Anniversary, 24.72; Hartford, Farmington Ave. Ch., Aux., Mrs. Wm. B. DeForest, 10; Plainville, C. Roll, 2, Miss Maria Wells, A. thank off., 10, 46 72

New Haven Branch.—Miss Julia Twining, Treas. Bethel, Aux., 8.25; Bridgeport, No. Ch., Aux., 120.36, So. Ch., Aux., 128.11; Bridgewater, Aux., 18; Brookfield Centre, Aux., 3; Danbury, Second Ch., Aux. (of wh. 25 const. L. M. Mrs. Anna Varian), 40; Darien, Aux., 52.42; Greenwich, Aux., 21.89, B. of L., 2.20; Guilford, First Ch., C. E. Soc., 25; Milford, Plymouth Ch., Aux., 22.50; New Milford, Aux., 97; Newtown, Aux., 1.50; Northfield, Aux., 16.50, M. C., 5; Northford, Aux. (of wh. 25 const. L. M. Miss Clara E. Smith), 33.75; North Madison, M. C., 9.52; Norwalk, Aux. (of wh. 25 const. L. M. Mrs. Stiles Curtis), 37.67, K. D., const. L. M. Mrs. Carmi Betts, 25, S. S. Circles (of wh. 25 const. L. M. Mrs. Fannie Baldwin), 27.33; Prospect, Aux., 12.50, Gleaners, 25; Salisbury, Aux. (of wh. 50 const. L. M's Miss Miriam Goddard, Miss Rose Goddard), 67; Stamford, Cong. Ch., C. E. Soc., 10; Stratford, ford, Aux., 37; Torrington, First Ch.,

Aux., 10.35; Westbrook, Aux., 15; Winsted, First Ch., Aux., 27.85, 899 70
South Britain.—Wide Awake M. B., 1 88

Total, 1,238 97

NEW YORK.

Offerings at Annual Meeting, Syracuse, N. Y., 118 35
 Mrs. Richard Winsor, through friends at Syracuse, N. Y., 6 50
New York.—Miss O. M. Leland, Clifton Springs.—A friend, 1 00
Rochester.—Hattie M. Douson, 20 00
New York State Branch.—Mrs. F. M. Turner, Acting Treas. Albany, W. M. Soc., 50; Aquebogue, Aux., 15.50; Brooklyn, Central Ch., Mrs. G. W. Baily, 5, Mrs. L. A. Ripton, 5, Lewis Ave. Ch., Earnest Workers, 20; Cortland, Aux., const. L. M. Mrs. Elvira Angel, 25; Gloversville, Aux., 40; Homer, Aux., 57.15; Jamesport, Aux., 10; Jamestown, Aux., with prev. contri. const. L. M. Mrs. E. O. Morgan; Middletown, C. E. Soc., 10; Olean, C. E. Soc., 5; Schenectady, Aux., 40; Sherburne, Aux. (of wh. 25 const. L. M. Mrs. M. G. Brooks), 40.85; West Groton, Penny Gatherers, 2.35. Less expenses, 79.45, 246 40

Total, 397 25

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas. D. C., Washington, First Ch., M. Club, 19, Jr. C. E. Soc., 10, Mt. Pleasant Ch., C. E. Soc., const. L. M. Miss Gussie M. Nichols, 25, C. Roll, 1, Fifth Ch., Jr. C. E. Soc., 1, Plymouth Ch., Jr. C. E. Soc., 1, University Park Temple, Jr. C. E. Soc., 2; N. J., E. Orange, First Ch., C. Roll, 26.46; Glen Ridge, Aux., 8; Montclair, Y. W. M. Soc., 5; Jr. C. E. Soc., 60; Newark, Belleville Ave. M. B., 26; Nutley, Aux., 5; Orange Valley, Aux., 50, C. E. Soc., 25; Paterson, Aux., 19.31, C. E. Soc., 5; Upper Montclair, C. E. Soc., 10; Falls Ch., Aux. (of wh. 25 const. L. M. Mrs. Sarah N. Eastman), 26; Herndon, Aux., 2. Less expenses, 28.95, 287 82

MISSISSIPPI.

Moorhead.—Miss Frances A. Gardner, 10 00

Total, 10 00

IDAHO.

Weiser.—Aux., 10 00

Total, 10 00

General Funds, 5,667 40
 Gifts for Special Objects, 442 53
 Variety Account, 134 04
 Legacies, 316 66

Total, \$6,560 63



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SHOULD MISSIONARY EFFORT BE MADE FOR WOMEN
IN UNCHRISTIAN COUNTRIES?

BY MRS. C. B. BRADLEY.

THIS question at once starts the query why we should single out woman and make a special plea for her. Is there anything in her present condition that peculiarly calls for our sympathy? And is her well-being necessary to the well-being of the State? In answering these questions there is nothing new to be told; nothing that is not familiar to these readers. We can only hope to call some things to your remembrance, possibly to present a more vivid picture than your mind now holds of woman's position in unchristian lands.

First, then, let us try to understand as well as we can, at this remote point of survey, just what her *status* in society is in the Orient. The teachings of Confucius seem but indirectly to condemn woman to an inferior position. She is enjoined to obey her husband implicitly, while he is not reminded of any duties toward his wife. It is commanded that the son shall perform funeral rites for his father's salvation,—consequently the father is delighted when a son comes to him; whereas a daughter cannot perform this high function. And thus it comes about that girl children are never so welcome as boys; and when several girls come to a family straitened by poverty it is not felt to be a great crime to destroy the infant girl at its birth. No school, no education is provided for Chinese girls with the exception of the few belonging to the higher classes, who sometimes have teachers come to their homes and are taught to read. High-class girls are carefully secluded

from all society of the other sex from the time they are eight years of age. Very rarely do they go out from their home to the temples or to a theater, and it must always be in a sedan with closed doors.

A girl is always betrothed to her husband by her parents before she is twelve years of age, and before she is twenty she is married, often to a man she has never seen. She goes with her husband, not to his home, but to his father's home, where, it may be, half a dozen other brothers have brought their wives. Here she is a patient slave to her husband and her mother-in-law. If the family is poor there is much hard work for her, and endless quarrels with elder brothers-in-law and children-in-law that compose the patriarchal family. If she be a lady of rank she does not work, for probably her feet are bound, and she has nothing to do but eat and sleep, perchance to quarrel, too, with the women of her household.

If no sons are given her, or she is superseded by another wife, she does not complain, but not unfrequently puts an end to her unhappy life. No woman in China has freedom of thought and of action, and none have educational advantages in any worthy sense of the term. Her happiness is not greatly considered; she is not honored. Surely the picture of woman in China is of dull, hard colors unrelieved by any bright shades or contrasts.

But India,—India, with its sacred literature and its philosophy and its myriads of beautiful-eyed women,—shall we not find a pleasanter view of woman's lot in that vast country?

Here, too, social customs are the outgrowth of religion. There have been added to the teachings of the sacred books references to women as the source of all evil. Customs, too, in regard to her marriage have arisen that seem to our Western thought wholly unbearable. At the early age of eight years a daughter is separated from her brothers and placed in the seclusion of the women's apartments of her home, taught domestic duties, and, most emphatically, to feel that her future husband is the only man whose face she may rightly see. She is betrothed by her parents while she is very young, often when in her cradle. Should the man to whom she is betrothed die before the wedding ceremony she is considered a widow just as much as if she were a wife. She is thought to have merited the displeasure of the gods; she cannot remarry, but remains in her father's house, an object of scorn and dislike.

If she marries and goes to her husband's home, the most perfect, even abject, submission to her husband and his family is expected of her. She is just as completely secluded from the outside world as before her marriage. She may never eat with her husband, or take a position of equality with him.

Is it any wonder that girl children are not coveted, and are often destroyed at their birth? And is it strange that young widows should desire to end their unhappiness, and that death on the funeral pyre of a husband should have the fascination of heroism and consecration to make it attractive to her? No; the picture of woman's lot under the sway of Hinduism is only more tragically dark than in China.

The teachings of Buddha seem not prejudicial to woman's welfare, save that her salvation is to be secured by finally being born a man. In countries where Buddhism remains more nearly pure we find woman enjoys a position of greater respect and consideration. The women of Siam, Ceylon, Japan, although never presuming that they are as good or as important as men, have yet an enviable position compared to those in India.

The greatest source of unhappiness to the women of Japan is the somewhat prevalent custom of bringing a concubine to a home that is at all well to do.

In Turkey, Mohammedan women are rigidly kept veiled and secluded and uneducated,—regarded as man's plaything and chattel, sharing with several others the position of wife, and set aside at pleasure. How scant material for happy home life can there be in Turkey or India, or even China! To our Western imaginations how cheerless must be that social order where man and woman are not companions and equals!

The women of the Orient do claim our sympathy, not alone because she is the weaker and can never right her own wrongs, but because her fetters are the result of centuries of tradition and religious belief; and it can be no easy thing to break down the whole spiritual setting of a nation, and to build up a new framework of thought and social order.

Our second question is, Should woman be elevated in order to secure the well-being of the whole State? It is admitted by all observers of social order that woman's position determines and illustrates the real quality of civilization. Where woman is debased, man also fails to rise to noble life. So long as woman is the mother of every son and daughter, so long is it a vital matter that she be taught, elevated, Christianized. She must ever be the fashioner of the infantile minds under her care; she must be the determining factor of the home life. How necessary, then, that she be able to fulfill these high responsibilities; that she be the wife and mother that is cherished, loved and honored.

Yes, we feel that the condition of women in the Orient should be bettered, but—will education accomplish it? Is not the gospel, both for herself and her husband, the one thing needful? Will her elevation be assured by knowing how to read and write? Undoubtedly it is the gospel that will

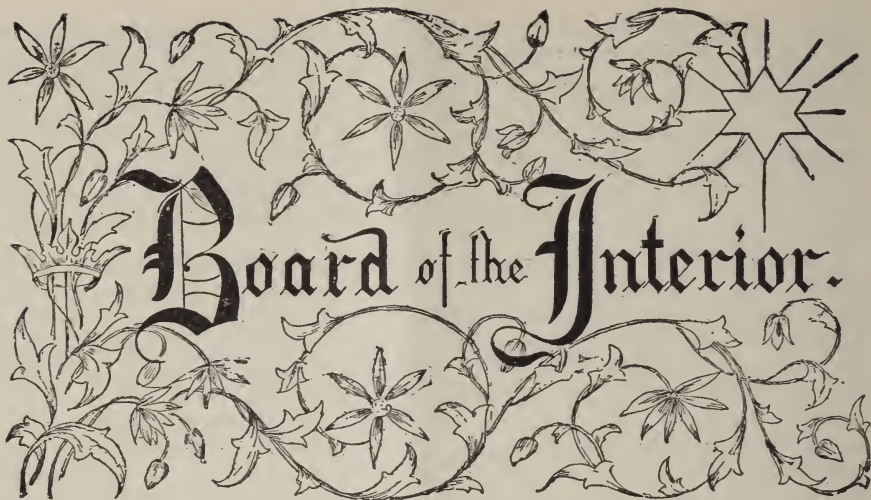
break down superstition and error; but is not one of the speediest means of placing the gospel within reach of woman to give her the ability to read for herself? Elementary education seems almost a necessary step to her initiation into the truths of Christianity. We may not hope to give to each zenana a Christian teacher for any length of time, but if the women can read, their further enlightenment seems possible through books. And what a mighty boon to women barred from the outside world, what a relief from monotony, from melancholy and morbid thoughts, would there be in Christian literature!

Education, thus, would not inevitably bring conversion, but it would make possible the entrance of truth into the minds of many who can receive it in no other way. We should not be content with gathering the children into schools, and offering them opportunities for education; we must go into the homes, and seek out the mothers, and give them also the opportunity to learn. Missionary work along the line of visiting homes was scarcely attempted in India till about forty years ago. It was found that, according to the customs of their country, the women were in seclusion in their homes, and did not come to the missionaries; and finally the bright plan was evolved of sending a missionary woman to the homes of the native women, and instructing them there. At once many doors were open for this work, and great things have since been accomplished. Unmarried women could carry on this work continuously, and we have sent scores of young women into every mission station to work specially for women. It was the great wave of sympathy for the secluded women of the Orient that was aroused by this zenana visitation, begun about forty years ago, that laid the foundation for our women's missionary societies, whose object is work for women and children in heathen countries.

Christianity, and in her service education, and education for women, is gaining ground in the Orient, and the next fifty years will see tremendous awakenings to the advantage of education. And in striving to advance this education among the women of non-Christian lands, let us remember just what we mean by the term. It is that ideal education which trains the reason to discern what is true and what is false; which quickens observation and perception; which kindles the imagination, and makes it responsive to all that is fine in life and art; which places the mind in an attitude of humble teachableness to truth. Such a conception of education President Wheeler must have had in mind when, in his inaugural address, he said, "Education is the transmission of life, and the supreme purpose of the university is to provide living beings for society; good citizens for the state."

The choicest fruits of such education cannot be gathered in a day. They require time, and we should not judge too hastily of the results of education during its incipient stages, nor of the progress of Christianity by the number of its converts.

We believe in education as the means of "completest human development." We believe it is one of the most effective allies in our missionary efforts. Let us continue to work, and strive to give a Christian education to the unhappy women of non-Christian countries.



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A CHANGE OF EMPHASIS NEEDED.

BY MISS MARGARET J. EVANS, PRESIDENT OF THE MINNESOTA BRANCH
OF THE W. B. M. I. AND PRESIDENT OF THE MINNESOTA
FEDERATION OF WOMEN'S CLUBS.

(Given at the International Congregational Council in Boston.)

(Concluded.)

V. A transference of emphasis to evangelization in its fullest significance is needed in pulpit and pews. Women have responsibility for securing this transference.

The pulpit, although it has its own individuality, responds in large measure to the demands of the pews. Hence "Help those brethren" to a transference of emphasis in the themes of the pulpit is also to the majority in the pews a timely injunction.

At present in most—or the best—of our churches, of the hundred and four Sabbath services, six Sabbaths of the year are devoted to sacramental remembrance; seven or eight are given to a presentation by the pastor, missionary or secretary of the great missionary enterprises of the church; a few services may be consecrated to evangelistic appeals to the unconverted; the evangelistic spirit is manifest in other sermons; the gospel invitation is included in the presentation of many themes; there is generally in the pastor's prayers a postscript for the coming of God's kingdom; but, judging from observation and published reports of sermons even in our best pulpits, with a few exceptions, seventy-five per cent of the pulpit themes and of the emphasis of the church services have in view the spiritual edification of the church and of its guests. Out of a hundred and four sermons, eighty-four for our own comfort and growth, and twenty for God's great plans!

It is doubtless true that there is no longer in the pulpit the old separation between secular and sacred themes, but the separation between the presentation of God's desire for the salvation of the individual soul and of his desire for the conversion of the world still exists. Yet Mr. Hugh Price Hughes voices the theory and ideal of the Christian pulpit: "The primary duty of the church minister is not to comfort and edify the church, but to preach the gospel to the unconverted. Let Christians edify one another." The Christian pulpit, that "modern throne of power," has as its great opportunity the manifestation of its belief in this "primary duty of the church minister," by preaching to the unconverted and by arousing the church to evangelistic endeavor for the unsaved about them and in the world. So far as women are in any sense or degree the earthly "power behind the throne" of the pulpit, their opportunity is to secure this practical restatement, with fitting emphasis, of the great functions of the Church.

With the transfer of emphasis, the morning service will help the great mass of the "uninterested" who are gathered only there to see their privileges as co-laborers with God, and instead of providing, as now, spiritual pabulum for those grown fastidious as summer boarders, it will add to the church daily. The evening service will never lack timely themes. The prayer meeting will lose its self-centered life to save its spirit. The edification of the church will not be neglected, but secured, through active evangelization.

Professor Hunt's recent article in the *Homiletic Review* on "The Decline of the Pews," draws attention to the semi-serious doubt in the pews, the coquetting with error, the hypercritical spirit in listening to preaching, the unreasonable demands upon the pulpit. His statement, among others, that "the great need is . . . more faith in the divine institution and mission of

the Church," finds corroboration in similar expressions everywhere, such as that the Lord is limited in his work by the unfaithfulness of the Church to its responsibilities and possibilities; that the churches are timid in undertaking great work, in attempting to reach non-church attendants in their communities, many churches giving no thought to this; that few churches are entering into the wider missionary work in a way at all adequate to the promises of power to back them in such enterprises; that any pastor will say that one third of his members only make up the praying and working force; that half the population of this country never sets foot within a church. Such utterances from thoughtful and observant writers surely indicate more than the inevitable dissatisfaction with human frailty and imperfection.

When these expressions are put forth with the fact that last year the number of additions to our Congregational churches from the labors of 625,864 church members was only 2,370, and with the fact that last year our expenditures for ourselves increased by \$173,813, while our gifts to all benevolences decreased by \$525,405, what shall we say of our concentration of effort upon the edification of the Church? Ought the strength of a family to be exhausted in taking its food? Necessity may seem to compel new churches untrained in the Lord's work to exhaust their energies upon themselves instead of using them for the Lord's plans; but what shall we say of mature Christians in a mature church whose music and ministrations for themselves cost more than their missions for our Father's purposes?

A little dumb girl was last winter brought to St. Paul to meet her father, whom she had not seen since she entered the school for the deaf and dumb. When she opened those dumb lips from which he had never heard an intelligible word, and uttered, as she had been newly taught, the word "Fath-er," his sobs of joy aroused contagious sympathy in everyone present. The childish utterance "Abba Father" rejoices our Father, but he expects mature deeds from his older children. The Church in the early ages of Christianity did not linger in the first stages of growth.

The transference of emphasis is needed for this materialistic age. Luther's age needed emphasis upon that truth flashed upon him as he knelt on those marble stairs at Rome, and made them forever sacred by trampling superstition under his feet, and walking down them as he repeated it, "The just shall live by faith."

But as I saw on one Good Friday the stairs covered with hundreds of sobbing penitents, and watched their feverish kisses and embraces bestowed upon the figure of the crucifix at the top of the stairs, the conviction came that we all in every age need Luther's experience: "When anyone comes and knocks at the door of my heart, and asks, 'Who lives here?' I reply, 'Martin

Luther used to, but he has moved out, and Jesus Christ lives here.'” No longer I, but Christ Jesus! The mind in Christ Jesus longs for the time when every tongue shall confess him. Since “work for man must be done by man,” that time will come when the heart of the Church is set chiefly upon evangelization.

The transference of emphasis from edification to evangelization would manifest the difference between Christianity and other religions. I once heard Canon Gore sum up his experiences in India, by saying that the difficulty of introducing Christianity among the Hindus arose from their lack of three essential characteristics which Christianity produces: a sense of individual responsibility, a working instead of a worshipping religion, and a consciousness of the brotherhood of man.

The three characteristics of the Christian religion bring their responsibility to the women as to the men of our churches. The “Each one of you shall give an account of himself,” “Be ye doers of the Word,” “All ye are brethren,” find adequate manifestation only in emphasis upon the main function of the Church.

The transference of emphasis to evangelization would make another appeal not now strongly urged to those outside the Church. Dr. Lyman Whiting narrates the choice, three hundred years ago, by the Austrian emperor as his monogram of the vowels a, e, i, o, u, the initials of the Latin sentence, *Austria est imperare orbi universo* (Austria is to rule the world). He points out an evident truth when he says: “The aspiration, the strain of the *imperare universo* is very deeply rooted, yea, quite inborn in the soul of man; a dominion seeker would be a quite correct ethical definition of man. It is in him because behind him there is a divine and sovereign personality infusing man’s moral nature. That is the power which is to have dominion from sea to sea and to the ends of the earth. Into humanity that imperial impulse has come.”

The call to heroic action draws noble natures: it drew the first disciples; it drew Paul when Ananias was bidden, “Show him what great things he must suffer.” The appeal to the dominion seeker in man fills our armies and our noble posts everywhere. The appeal, “Come to conquer the world for Christ,” would draw into the Church many noble men and women who now refuse to come for the fellowship of the saints there.

The practical transference of emphasis would give breadth to our branch of the Church of Christ. Fifty years ago Miss Barrett wrote to Mr. Brown- ing that she always went to the “nearest dissenting chapel of the Congrega- tionalists,” from liking the simplicity of that praying and speaking without books;” . . . and a little, too, from disliking the theory of “state churches”;

and she adds, "There is a narrowness among the dissenters which is wonderful,—an arid-gray Puritanism in the clefts of their souls; but it seems to me clear that they know what the liberty of Christ means far better, . . . and stand together as a body on higher ground."

The fifty years have brought breadth, and made music, art and poetry, warmth of passion and love of the beautiful, aids to the development of Christian life, and we have kept, too, the liberty of Christ and the higher ground. But how the narrowness of sectarian jealousy, of ignorance of the noble work of other denominations, of rivalry between one benevolent society and another, and between the men and women in Christian work, would pass away from among us were the main instead of the secondary stress in our church life placed upon broad evangelization, and if we knew all Christian workers as friends and allies who help us to attain our ends! How emphasis on evangelization would lead to broader, deeper spirituality!

From the transference of emphasis would result certain special blessings in women's missionary work. It would change the motive from pity to loyalty and love. Pity was a strong motive in the organization of women's missionary societies. When Luther's daughter died he tried to console his weeping wife with the thought of what the little girl had escaped by death. "Don't take on so, Kate," he said; "this is a hard world for women."

Pity for the women of the false religions, for whom this is indeed a hard world, has aroused us; pity for their unutterable physical suffering, for their ignorance and mental vacuity, for their slavery, their utter darkness and hopelessness. But pity is an ephemeral emotion, and wears itself out. Pity necessitates, too, a knowledge of conditions, and that is difficult to diffuse among the masses in our churches. Pity is also an emotion which if inadequately expressed in action is weakening to character.

A motive stronger than pity may be urged in missionary work,—enthusiasm for our Leader, and love and loyalty to Him. The great mass of the women of our churches are quite frank in declaring: "I am not interested in foreign missions," or in home missions, as the case may be. "These heathen women or these degraded women are not attractive to me."

But no loyal or loving woman may say, "I am not interested in the chief object of the church which I have voluntarily joined, or indifferent to the Christ-given plan for that church." Of the labor and effort required to build "this church to the Christ of God," we can only say: "We have promised, and dare we the vow recall? To do it because we love Him; we love him, and that is all." Love and loyalty and sacred obligation, as well as pity, urge that our best energies go to the evangelization of God's whole world.

Women may accomplish, if they will, the change of emphasis in their own work if not in that of the whole Church. A German landlady told me of once overhearing a celebrated actress practice for an entire day on one line of Schiller's "Mary Stuart." It was that line in which Mary answers her companion's remonstrances upon her gayety over her temporary release from prison with the words, "*Lass mich ein kind sein; sei est mit*" (Let me be a child; be one with me). All day long the actress practiced this line, shifting the stress from one word to another in her effort to secure the correct emphasis for the most vivid portrayal of Mary's character. She knew that it was in her power by her rendering this one line to fix permanently in the hearers' mind her own conception of the poet's ideal.

The change in women's work will require more than one day. It must be a growth. The change will be a revolt against her own weakness and narrowness and love of approval; against tradition, expectation and apparent necessity; and against long custom, whose weight is indeed

"Heavy as frost, and deep almost as life."

But women have those essentials to all highest success in labor, freedom and responsibility. It is not beyond their power, as it is within their sacred obligation, to bring all their church work to the test of having as its chief end not material comfort or luxury, nor even the edification of the Church, but the rescuing of the unsaved. "Does this work emphasize the evangelization of the unconverted as the chief work of the Church? If it does, spiritual life will also be quickened by it.

An Indian rajah, for whose new bride Mr. Kipling, father of the poet and story writer, had decorated a palace, asked the painter to select from a casket a jewel for her. Mr. Kipling's choice from the marvelous glowing gems such as only Oriental monarchs own, was a magnificent diamond. "Give her this," he said; "no woman could withstand that." But the rajah shut the diamond again in the casket, which he hugged jealously to his breast, and exclaimed, "Nay; such gems be not for women!" What gems of service are for woman, only she may decide. Will she redeem her work, and, so far as it is in her power, that of the whole Church to beauty and glory? She owes to the entire Church culture and inspiration in missionary work.

The revolt against tradition and custom involved in a radical change of emphasis in women's work, must be an individual revolt from unsatisfactory activities to direct active participation in the evangelization of the world. She will find abundant, rewardful labor in that field. Each woman may for herself test her individual gifts of service by their direct or indirect value to the plans of God, knowing that the service which endures this test fosters her

own spiritual life and that of those associated with her. Each woman may loyally eschew all church work which demands her time and strength without compensating results in the accomplishment of the main evangelistic purpose of the church. Or she may remain only partially conscious of her high privilege. Mr. David Rice Atchison was President of these United States for an entire day, and slept the hours away without realizing his unique honor.

As to each woman is granted the heavenly vision, she may put away childish things and manifest sympathy with the great plans of God, and so "press on to full growth."

The restoration of the apostolic emphasis upon evangelization in the three-fold purpose of the Church will restore to the Church and to women their glory and power.

There abideth always in the Church militant remembrance, edification and evangelization. The greatest of these hastens the coming of the Church triumphant and eternal. Over the entrance of Milan Cathedral are carved three mottoes: under the sculptured cross, "That which troubles is but for a moment;" under the roses, "That which pleases is but for a moment;" under the great central arch, "Only that is important which is eternal."

ON A NEW YEAR.

BY AMOS R. WELLS.

MAKE Thou this coming year new to me, blessed Father, or it will be only the same as the old year. Renew to my faith Thy promises, and renew my courage to seize them. Quicken within me the consciousness of Thy presence. Let Thy spirit of great joy drive from my soul its old-time fears. They shall not dwell with me to befoul this sweet new year. Through its days I will carry, dear Father, the sturdy bearing of one upheld by the infinite. I will walk straight onward, Thy hand leading me. I will look men frankly in the face, Thine eyes seeing me. I will sing, I will laugh, I will rejoice through the year,—the joy of the Lord being my strength. Draw close about me, if it be Thy pleasure, the curtain of the future, so that I may not see beyond the encompassing day. It is Thy future, and behind those dense folds are thine upholding arms. It will draw back before me as I move courageously onward, disclosing at each step new proofs of Thy wisdom and love. No evil will befall me, for Thou wilt befall me. I do not ask Thee for more light, or more strength, or more joy; I ask thee boldly for Thyself. Father, through whom the new year comes, O come through it to me. My spirit burns within me for the vision of Thee.

I long to be freed from the frets of worldliness into the liberty of the world,—the mastery of sense and of time that Thou canst give. I long to know Thee, that I may know myself and others. Live Thou in me, blessed Lord; then alone shall I rightly live in thy new year.—*From "When Thou Hast Shut Thy Door."*

COMMUNICATING ZEAL.

BY MRS. F. M. ELLIOTT.

(Read at the Annual Meeting of the W. B. M. I., Oct. 25, 1899, at Madison, Wis.)

THIS subject reads as if there were some problem about it, some difficulty in communicating zeal. Now, doesn't every one know that it is just as easy to communicate zeal as it is to communicate the measles? Once you have a good, thorough case of it yourself you are bound to go about giving it out on every hand. You may find some few of the people you meet who are proof against it.

Out in Manila, when our poor soldier boys come down with the small-pox, they are sent to the pest camps; and when an outsider, the doctor or the chaplain visits them, he puts on a cloak saturated in some chemical which makes him safe from contagion. So, sometimes, when we are full of enthusiasm we come up against a person so cloaked in indifference that he seems proof against our zeal. Usually, however, there is a crack somewhere in his covering through which our influence can penetrate. Such persons being exceptions need not now be considered. Let us only note that our zeal, whatever it may be, is contagious.

As to zeal itself, it is of many kinds. I know women who are full of zeal about housekeeping. They can always give you some new rule for pickled peaches or tell you the best moth-destroyer. And I know women whose chief concern in life is in clothes. They wax eloquent over pipings and box-plaitings, and can tell to an inch the proper size for a sleeve. And there are some women who wake up and talk with energy about the best make of golf clubs, and the number of strokes it has taken them to make the nine holes.

And all these women are interesting. Sometimes one wonders a little at their great enthusiasm over little matters that are of no vital interest in this big world, but they are full of something and are ready to talk about it.

No woman is interesting unless she is full of zeal about something. A woman with no zeal is just like a cow, a placid, stupid cow—a really nice, calm animal, that is all. Fortunately the number of such women is small.

Most women have too many zeals. I once had a friend who was full of zeal about many things. Collecting teapots was her specialty until she discovered superior possibilities in porcelain bowls, and transferred her affection to them. She wore out her life in zeal about little things until she was tired of it all, and one day she confessed that the existence she longed for and considered most desirable was that of a really valuable cow. Now, of course such a state would have been death to a woman of her energy. A

wide-awake, live woman must have zeal about something. The main thing is not to learn how to communicate the zeal that is in her, but to know exactly what zeal she is communicating, for she is surely radiating something every time she moves.

Zeal is most like fire. Just consider the adjectives we use with it—fervent zeal, burning zeal, consuming, devouring zeal. It is a thing that burns in us, and flashes out on all about us. It is like fire in its action. There is the raging, spasmodic enthusiasm that incites to sudden self-sacrifice; that moves its victim to throw all her jewels into the treasury at once, tearing them off on the spot. There is the calm, steady devotion that moves to constant giving, and warms without destroying.

It is well for us to consider what zeal is in us—whether it is for the things that are most worthy. What is our especial zeal? Have we caught the fervor for self-culture? Are we devoting our lives to studying art and literature and the sciences? Well and good; we are opening new worlds to our minds and are training them. Is any higher zeal possible? Do we stop at self-improvement? Does that help those about us to a higher life? Does it urge us to exert ourselves for the degraded and lost in this world? Does it bring us nearer God? And, last test of all, does it make us Christ-like? If this sort of zeal is in us it will go out to others. If we were inclosed in a cloister it would make its way to some one. If the walls of a sick-room shut us in it would work out into some other life; and if our life is out in the broad world, that zeal will spread to the uttermost parts of this earth.

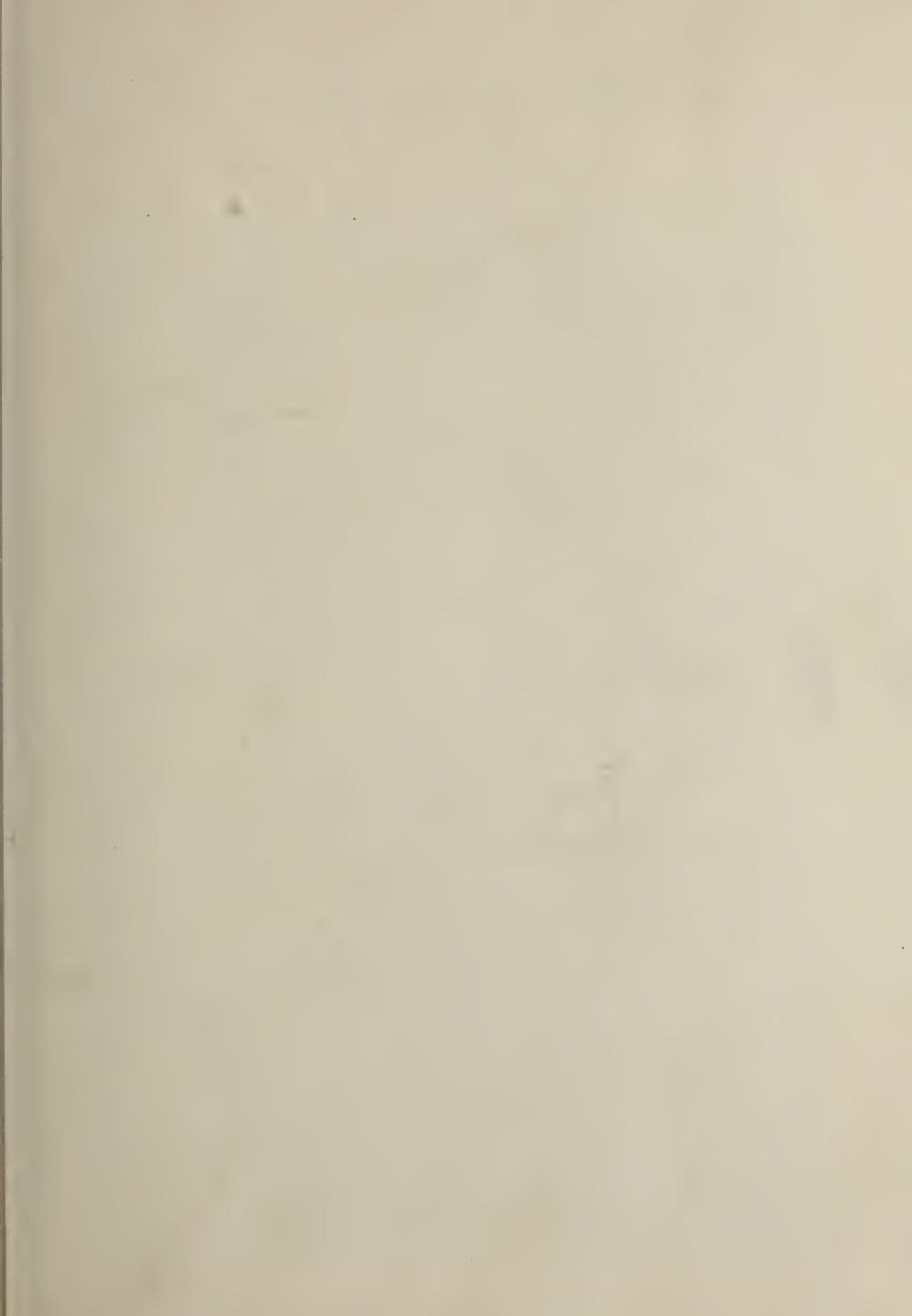
If, after all, you want some hints about communicating your zeal, study the lives of our missionaries. See how they do it. Read Paton's life; listen, every chance you can get, to the experience of our missionary women—home on their vacations—read their letters from the field. The business of their consecrated lives is communicating zeal.

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM OCT. 10, 1899, TO OCT. 20, 1899.

COLORADO	525 71	Previously acknowledged	64,936 32
ILLINOIS	5,765 09	Total for the year ending Oct. 20,	
INDIANA	339 35	1899	\$79,688 12
IOWA	2,494 58		
KANSAS	671 67	ARMENIAN RELIEF FUND.	
MICHIGAN	2,039 73	Received this month	19 20
MINNESOTA	585 69	Already forwarded	145 04
MISSOURI	583 68	Total for the year ending Oct 20,	
NORTH DAKOTA	83 50	1899	\$164 24
OHIO	292 77		
SOUTH DAKOTA	356 66	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
WISCONSIN	674 17	Received this month	56 00
WYOMING	5 75	Already forwarded	494 32
FLORIDA	25 00	Total for the year ending Oct. 20,	
OKLAHOMA	1 25	1899	\$550 32
TENNESSEE	5 00		
TEXAS	1 00	Mrs. ALFRED B. WILLCOX, Ass't Treas.	
Sale of stock	280 00		
MISCELLANEOUS	21 20		
Total for the month	14,751 80		



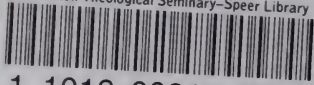
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